

# The Messenger

Dr A H Strickler  
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"As the Truth is in Jesus."

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## THE MESSENGER.

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### Poetry.

#### CAROL OF THE KINGS: AN ARMENIAN MYTH.

Three ancient men in Bethlehem's cave  
With awful wonder stand;  
A voice had called them from their grave  
In some far Eastern land.

They lived, they trod the former earth  
When the old waters welled;  
The Ark, that womb of second birth  
Their house and lineage held.

Pale Japhet bows the knee with gold,  
Bright Sem meet incense brings,  
And Cham, the myth his fingers hold—  
Lo! the three Orient Kings.

Types of the total earth, they hailed  
The signal's starry frame,  
Shuddering with second life, they quailed  
At the child Jesus' Name.

Then slow the Patriarchs turned and trod,  
And this their parting sigh—  
Our eyes have seen the living God,  
And now once more to die.

### Theology and Criticism.

For The Messenger.

#### A SIGN WHICH SHALL BE SPOKEN AGAINST.

Of Gautama and his noble career, Arnold can write with the hearty sympathy and enthusiasm of a Buddhist. The puerilities and extravagances which the oriental imagination has associated with the name of this great religious teacher do not repel his mind nor offend his taste. Contemplated as a poem, as we do the mythical legends in the *Epic of Homer*, "The Light of Asia" is an extraordinary production, and is a significant contribution to modern literature. Gautama inspires the admiration of polite culture; but he does not possess sufficient dignity to excite the antagonism of selfishness and wickedness.

Voltaire, Thomas Paine, and Robert Ingersoll may extenuate the crimes of Mahomet, and extol the moral precepts of the Buddhist religion, but the God-like holiness, immaculate heroism, and the unique spirituality of Jesus Christ, provoke the aversion and awaken the bitter enmity of infidels.

Of all men, Jesus of Nazareth is the noblest and purest, the holiest and most perfect one. Among men He produces a greater transformation of moral character than any other religious teacher proposed to himself or even conceived. He aims at raising His followers to that high plane of inward sanctity and outward righteousness which He has illustrated. For this very reason Jesus attracts some men with unspeakable power; and repels others with the force of an unspeakable antipathy. He can be loved with the most enthusiastic devotion, and hated with the most diabolical hatred.

To this end was Jesus born. His spotless life in the flesh formed a crisis alike for Matthew and Judas, for John and Peter. For every individual Jew, Jesus was the touchstone of the hidden animus of his belief. The deepest thoughts of his mind, to himself unknown, were brought to the surface and revealed. Revealed because Jesus

was an almighty power, who commanded obedience and provoked contempt, as was feasible neither for Moses, or Elias, or John Baptist. No Israelite in the wilderness could hate Moses or Aaron, and no Pharisee or Sadducee could despise the Baptist, as unbelieving Jews could despise and hate Jesus of Nazareth. And for the reason, that the sharp and thorough-going contrast between holiness and sin, between love and selfishness, a spiritual mind and a secular mind, now and in Him, for the first time in the history of the world, became a fact.

Born to be the perfect Man, and to make all men like Himself perfect, He joins issue with mankind universally and joins an issue broader and more profound absolutely than any other that can challenge the human heart. No one can, therefore, be indifferent. No selfish man can feel toward Him as he may toward Jupiter or Mohammed. No materialist, whatever may be his speech, can in fact deal with Christianity as he does with Buddhism. Against Jesus Christ and His spiritual kingdom every class of men whom Christ challenges, must in some way carry on a warfare, a warfare uncompromising and deadly. The only alternative is self-surrender to the love and authority of Christ in the spirit of a little child.

The heartfelt devotion of the faithful Christian and the hostility of the unbeliever, however bitter his hatred or sweeping his denunciations, alike attest the singular dignity of Christ, and fulfil the prophecies. The Son of Mary is set for a sign to be spoken against. This speaking of the world, against Him is legitimate. The growing enmity of the Jewish nation could, in the nature of the case, have no other outcome but His condemnation and crucifixion. Of itself, the mind "of the flesh" undergoes no change. Unbelief, ruled by its own animus, must condemn Jesus to-day as it did then; as then it nailed Him to the cross, so to-day it cannot but put Him to an open shame.

Sometimes we sit in judgment on the disciples, all of whom but one, forsook Jesus and fled when the sentence of death was pronounced upon Him. Perhaps we are amazed at their ignorance of Scripture and their superficial notions of His mission. Not believing in Christ as the Way, and the Truth, and the Life, they are amazed at the hostile attitude of the world, and at the powerful antagonism of science and learning; forgetting that unchristian learning and unchristian science had no alternative but to pronounce judgment against Christ and renounce His authority in the sphere of intelligence and thought, as in the general tenor of their moral conduct. To speak against Jesus Christ and Holy Scripture is the only response that the natural heart, when cleaving to the world as the chief good, can make to the ever recurring challenge of the Epiphany.

### Communications.

For The Messenger.

#### "JUST SO, JUST SO."

Some years ago there was, in one of the flourishing towns of northern Ohio, a Congregationalist minister, who had an amusing habit of responding, "Just so, just so," to everything that was said in conversation. The old parson was born and educated in New England, but went to Ohio immediately after he had completed his theological course. He was a man of fine social qualities, and readily entered into conversation with every one he chanced to meet. Of course, this gave him ample opportunity for bringing in his responses, and sometimes he did this where it made him appear ludicrous in the extreme.

It was reported that one day he bought a load of straw from a farmer. This had to be hauled through a narrow alley, from which a short turn had to be made to get in the rear of the parson's stable. The load it seems was too bulky for conveyance through so limited a space, and soon the driver found himself wedged in without any apparent possibility of either retreating or advancing. And as it frequently happens under the pressure of trying circumstances, the unvarnished teamster got out of patience and

made use of language which was not very respectful either to God or man. While this was going on, the people say, the parson was standing by and giving in his vigorous customary endorsement by saying—"Just so, just so."

In the MESSENGER of Christmas week, "A. B. K." has some pointed remarks with reference to the Boston mission and other kindred matters. He calls for direct personal effort throughout the Church, in behalf of that and other interests. He more than hints, that it will not do to leave this pressing business to the unorganized impulses of individual generosity; but that the Board ought to give it official character and direction, and adopt such measures as will not fail to draw out the generous support of our people. To all this one may emphatically respond—"Just so, just so"—without incurring the charge of endorsing sacrilegious heresy. No one needs to be told, that the Board will not likely find it an easy matter to carry out the proposed plan. The Superintendent of Missions may not be able to undertake this laborious task himself, and it will no doubt be hard to find some one else, who will be able and willing to give himself to the work. Yet something of the kind will have to be done, if the work is not to prove an ignominious failure in our hands. It is no time for waiting, and for hesitating; but for daring, and for doing. Some one should be found, and that soon, who will pass through the churches and draw out the liberality of our people. And this ought not to be a spasmodic temporary arrangement; but it ought to be made permanent until pastors and people come up to the work in a body, and make agencies unnecessary by their own combined and spirited benevolent activity.

Our Reformed ancestor of the Palatinate and other parts of the mother country, sacrificed infinitely more for the preservation and spread of the faith, than we will be perhaps ever called upon to do. They preferred to lose all, and to sacrifice life rather than deny or give up their evangelical convictions. Is there not some of the old martyr spirit left in us, who have sprung from such a spiritual parentage? Shall it be said, that Pennsylvania Germans, in spite of the most inspiring considerations of every kind and their own native generosity, will not be moved to action in the great work of a generous public benevolence? In Washington city, as well as in Boston, and in many other places, we ought to struggle for a firm foothold—hence the necessity for centralized effort. And no one needs to get either discouraged or frightened, because persistent efforts on a large scale are called for. A tenfold increase of our liberality will make us no poorer but richer and happier. It would have been a great blessing to us, had we only been drilled more in this way long ago. That would have made our home atmosphere less heavy and oppressive, and would have kept scores of those in our own connection who found homes elsewhere, and became the foremost workers in the bosom of our more enterprising communities.

Again, therefore, let it be said that the suggestions of A. B. K., should be promptly responded to, and that the work of benevolence should now be driven with all the force of which our Germanic nature is capable.

I. E. G.

For The Messenger.

#### THE PATH OF GLORY.

This is a world of uncertainty and disappointment. Though the world, with all its gaudy pomp, may bow before us, still the herald angel drives along in his chariot, and cries, "Disappointment! disappointment!" And though a person may flatter himself as being placed in a different position, still if you come to the inmost recesses of his heart, you will find that he is only one of these who inhabit the paradise of fools. Look we wherever we please, we will see signs of woe: but as the morning with its beautiful light succeeds the darkness of the night, even so, glory with all its grandeur succeeds woe.

The path of glory leads through trial. This is a proposition almost as self-evident as any of Euclid's axioms. It seems to be the motto of every chapter of human history—woe, then glory; trial, then reward. At first this seems to be incompatible with the

idea of a harmonious universe, and an all-benevolent Creator; but after expending some thought, we are convinced that it harmonizes with that very harmony and all-benevolence itself. It has a rational as well as a moral and religious ground. Man is not only born with the possibility of development, but also with the destiny of development. There are disciplinary stages of development in our bodies; so, there must of necessity be also of our souls. Look wherever you please, and you will see that glory was preceded by trial. Every great and wonderful achievement of human progress has had its initiatory step in trial. All the beneficent inventions and discoveries with which human society have been blessed, have sprung from humble beginnings. For instance, look at Dr. Franklin as he snatches with his kite the electric spark from the clouds. It is a small and humble beginning in discovery; but what is the result? Electricity has been tamed, so to say, and now, in its tame condition, encircles the globe with its messages of love from nation to nation. Surely trial, then reward!

Again, what trial had Columbus to undergo in setting out on a voyage of discovery? And now behold this vast continent, almost entirely under the sway of civilization, as the fruit of his trials! Surely we must exclaim, "No cross, no crown!" So in reading the lives of great travelers, we are impressed with the same truth. Mungo Park, the famous African explorer, had in his life, exemplified this principle in manifold ways. After having traveled for weeks and months, he was robbed, and at one time taken prisoner among the savage Moors, but he still continued amid trials and difficulties, when his interpreter had forsaken him and his slave was taken from him. Nothing had he, but his horse and his little wardrobe in a land where the croaking of frogs becomes heavenly music to the wayward traveler, because it tells of water that is near to allay his thirst and cool his parched tongue. Under such circumstances, what joy must have thrilled his soul, when one night he was told that by the next morning he should see the waters of the "Niger,"—the object of his ambition. Then when the sun began to peep over the Eastern hills, and the placid waters of the river could be seen from afar, kissing his golden rays—then joy drowned all recollections of sorrow.

"Weeping may endure for a night, but joy cometh in the morning." This is, indeed, the key-note of all history, and how well has Israel's royal harper struck it! To substantiate our proposition from a Biblical point of view, we need but advert to the lives of Abraham, Moses, Job and Daniel. Indeed, Homer's words in regard to Ulysses, are appropriate here with more than a heathen poet's fancy:

"For he who much has suffered, much will know, And pleased remembrance builds delight on woe."

But let us stroll for a few moments to Gethsemane and Calvary. What a spectacle in history is before us! Ah! we see a Person, of whom it has been truly written, "a man of sorrows and acquainted with grief." No wonder that the heavens put on a garment of mourning, and the earth began to quake, and that the veil in the temple was rent! In the very idea of His name we have these hours of greatest sorrow foretold. The angel had said: "And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins." Remembering with this the universal law of Jehovah's empire, "without the shedding of blood there is no remission," can there be any doubt as to the real significance of His name in this relation? To receive the name of Jesus as heaven-appointed, does it not convey to us His divine mission of suffering? If so, did it not much more to Him? Considering this as developed in the full consciousness of His mission as He was on the verge of the cross, what woe must have fallen upon Him! Mortal tongue is too cold to describe such a scene! Surely there must be woe upon earth, when the heavens veil themselves in dark mourning! It is the day of trial. But lo! the morn of joy is dawning. He bursts asunder the bars of death, and Easter day rejoices in its glorified Lord. Then again Ascension day witnessed the assumption of celestial glory instead of trial. And now if there is joy among the angels in heaven, if one sinner

repents, who so bold as to describe the joy that must be thrilling in a Saviour's bosom, when the whole earth shall be converted to Him through His blood? Ah! don't you think that His previous sufferings for humanity intensifies His joy in its redemption? Yea, most assuredly; for the cross sweetens the crown.

This course of thought impresses us with several instructive lessons:

1. *Human character is perfected through trial and difficulty.* The diamond "is dug by the miner, ground by the lapidary, set by the jeweler, then worn by the prince." This is also the process through which minds of greatest brilliancy had once to pass. There is such a thing as genius; but it is much rarer than we often imagine. In studying the lives of the greatest geniuses that have ever illumined the annals of history, we learn that brilliancy of mind is of no mushroom growth. The mind that grows like the mushroom, also perishes like the mushroom. If a mind is to shine, it must first be dug out of the mud. Michael Angelo was one day passing through a lonely street in Florence, when he saw a block of marble sticking out of the mud. He began to dig it out, although he had his holiday attire on. He could not let the occasion slip unimproved, although it would soil his clothes; for, said he, "There's an angel in it!" And he felt it his duty to get the angel out. However, he did not mean that an angel was ready formed in the block of marble, but that he should sculpture one out. When we look over the world, how many blocks of marble with an angel in it, do we behold? Yet how seldom is the angel let out? All for want of an Angelo to dig the marble out of the mud, and then let the angel go out.

Taking another side of man's immortal nature—his more spiritual—and the principle already laid down holds true also. In the Epistle to the Hebrews, we are told that the Captain of our salvation was made perfect through suffering. Shall we then expect to be perfected spiritually unless we follow His footprints? "And he that taketh not his cross, and followeth after me, is not worthy of me." (Read also Heb. 12: 6, and Rev. 7: 14.) One person has his cross here and the other there. This probably accounts for such a variety of Christian experiences. Some lives appear:

"dark with hieroglyphics,  
Writ in language unknown;  
Some in phosphorescent glory,  
Only legible by night.  
Leaflets now unpagged and scattered,  
Time's great library receives,  
When eternity shall bind them,  
Golden volumes we shall find them,  
God's light falling on the leaves.  
Wait until He teach the mystery,  
The wisdom-woven history  
Faith shall read and Love translate."

2. *Religion at large is perfected through trial.* "Do missions pay?" is a question often asked. In order to answer this question most effectively, we will ask another question, "Does Christianity pay?" Did it pay for the founders of Christianity to sacrifice their all in order to establish a new religion? Looking at outward circumstances, reason cannot find a ground upon which it is to pay. The disciples were poor, unlearned fishermen, or persons of that stamp, and shall it be presumed that the world with its sage philosophers shall be profited by a religion from so humble a beginning? Yes; for look what time has to say. Does not time fully justify the mission of Christianity? If so, will not time also justify modern missions? Ah! Christianity is still on its march, and will one day obtain a complete victory over the battlements of sin and disorder. This triumph of Christianity was well illustrated by a master of an English vessel at a late missionary meeting. He said that he had once been present at a cannibal feast on one of the Fiji Islands. The king himself presides over this feast. Six years later he was on the same spot on which the cannibal feast had been held, and united with an assemblage of 3,000 persons in the act of Christian worship. The climax of his surprise was, when he saw the same old king publicly avow his reception of Christianity. Those missionaries had a heavy cross to bear in carrying the eternal message of love to those benighted islands, but now what is their reward? Such missions cannot be a failure; because it is God's cause. With God there is no such thing as failure. Neither can home missions be a failure, if they are taken under the banner of the cross. Some fields take patience, but this trial of patience will have its reward. (Dan. 12: 3; Rev. 2: 10.)

This whole subject is most beautifully embodied in a sonnet by Rev. Newman Hall:

"The snows of winter nurse the hopeful corn;  
Long patient months produce the harvest fair;  
The darkling clouds the sunsets' throne prepare;  
Mid glacier crags are noblest rivers born:  
The tempest tracks the mountain's face adorn;  
In deepest mines are treasured gems most rare;  
The port is calmer reached through storms of care;  
The night of weeping melts in joyful morn.  
Events are not as first they meet the sight;  
The sons of God by passing griefs are blest;  
Amid the dark He ever leads to light;  
His purposes and plans are always right.  
Commit thy way to Him—His way is best;  
O wait for Him, wait patiently and rest."

Overton, Pa.

P. S. K.



## Family Reading.

## LIFE'S MORNING, NOON, AND NIGHT.

A golden-colored sky—bright, sunny rays,  
Falling upon a garden filled with flowers,  
In which fair, laughing childhood gaily plays,  
Chasing the fleeting minutes into hours,  
While all around is gladness;  
Pure, blushing blossoms still untouched with  
blight;  
Bright leaves still bending 'neath the pearly  
dew;  
All prickly briars hidden from the sight;  
All things around unfading, all things true:  
Unknown the touch of sadness.  
Such is Life's Morn!

A warmer glow the sky now wears—a sultry breeze  
Is sighing through the groves and shady bowers,  
Tinting with many hues the shrubs and trees;  
The sparkling dew has vanished, and the flowers  
Are slowly dying.  
A leaf falls here and there—a thorn is seen;  
Content, with trust and childhood, pass away;  
Ambition glides upon the altered scene,  
And Avarice asserts her powerful sway,  
All rule defying.  
Such is Life's Noon!

Dark clouds are banishing the lingering light,  
And throwing all around a heavy gloom;  
Desolate is the garden once so bright,  
For at its end is found a yawning tomb.  
Death is its keeper!  
Yet the clouds scatter, and a Star appears—  
A brilliant light it sheds upon the grave,  
Disclosing an entrance into heavenly spheres,  
And One upon a Throne with power to save  
Each dreamless sleeper.  
Such is Life's Night!  
But ah! when this has passed away,  
We dwell in realms of light!

## LAWRENCE OF ROME.

For sixteen centuries the name of Lawrence the martyr has been heard in Christendom, stirring the hearts of God's servants to reverence and hope. He has shone illustrious among Christ's witnesses as far as the gospel has spread.

In the year 257, when the Emperor Valerian's early leniency to the Christians was exchanged for tyrannic severity and bloody persecution, our hero meets us as one of the seven deacons of Bishop Sixtus, and, indeed, as the leader of the seven. Besides his duties in public worship and in the instruction of catechumens, he had in charge the keeping of the vessels of the church and the care of her poor. He was marked by an ardent zeal and exemplary fidelity in his office. The poet Prudentius, a native of Saragosa in Spain, who made his home in the city of Rome a century and a half afterward, serving there as a colonel of the imperial body-guard, devotes a hymn in his work, "Peristephanon," or "Crown of Victory," to the sufferings of the holy Lawrence. He says:

"First of seven in holy duty, fame and praise for Christ he gains,—  
Watching, serving; perfect beauty out of gloomy night attains."

The pure mind and large endowments of the young man were quickly recognized by Bishop Sixtus. Especially attracted by his loveliness, and virgin-like spirit, he made him his pupil. His joy grew, as he beheld the Holy Spirit's work making great advance in the young man's heart. He made him archdeacon, and gave his zeal thus abundant room for exercise. Lawrence's name was soon in good report far and near. Especially was he revered as an angel of God to the poor, as he went unassumingly and helpfully to them, an unwearied messenger of good. Augustine, who commemorates him in more than one glowing memorial, declares "Lawrence's crown shall be lost in night not till Rome herself is lost. He left, by his blessed well-doing in Rome, many a footprint. He is one of whom Christ said, 'Whoso loveth his life for My sake, the same shall find it.' He kept the faith by his martyr-blood, in scorn of earth. How God must honor him, when men yield him so great honors!" In another passage this same Father says: "With what varied witness, with what diversified splendor of beautiful flowers, the garland of the martyr Lawrence, beyond others, is adorned, all Rome is witness." Leo the Great places Lawrence alongside Stephen, and says that as one in Jerusalem, so the other in Rome, attained an indelible fame.

Few particulars of Lawrence's life are preserved outside of legends. His history turns on his martyrdom. In this the nobility of his spirit centres its radiance and shines with clear light. As one of the old doctors says: "Lawrence's triumph is celebrated by the whole world in glowing, admiring unison."

His teacher and father-like friend, Bishop Sixtus, preceded him to martyrdom. He was sentenced by the Governor of Rome to the death of the cross for Christ's sake, while Valerian, the Emperor, was away on his campaign against the Persians. Lawrence tearfully accompanied his father in the Lord, weeping not from sympathy so much as genuine loyalty, because he was not allowed to share his loved lot. He cried to him, as Ambrose tells: "Whither,

father, goest thou without thy son? Whither, holy priest, hastenest thou without thy deacon? Thou wast never wont to present thy worship without an assistant. Why am I, then, deprived of trust by thee, my father? Hast thou found me backsliding? Hast thou found me apostate? Prove if thou didst in me enlist an unworthy servant! Wilt thou, to him whom thou thoughtest not unworthy of thy fellowship in the setting apart of the blood of the Lord, and the administering of the supper, now deny fellowship in thine own blood? Will not thy judgment be less esteemed, even though thy courage be praised? The slighting of the pupil dims the glory of the master. Do not great men in victorious wars rejoice in the brilliant victories of their pupils as their own? Recollect, too, that Abraham offered Isaac, Peter sent Stephen before him. Thou, father, exalt thyself in thy son! Give to the Lord him whom thou instructedst, securing praise from futurity and a companion for thy coronation!" Lawrence spoke thus. The Bishop answered: "My son, I leave thee not behind. Greater conflicts are reserved for thee than me. They rightly belong to thee. For us old men, the easier trials are designed. The more glorious victories over tyrants are left for the youth. Weep not, for thou shalt soon follow. Within three days thou shalt come. Such a space is fittingly placed between the priest and the Levite. Thou art not suffered to conquer under thy master's eye, lest it should seem that thou wert in need of support. And why covet a share of my martyrdom! I leave thee thy full inheritance. The weaker pupils go before their teacher, the stronger follow, having no need of a leader, that they may win without a leader. So Elijah once left Elisha behind. I commend to thee to follow my example." The prediction to Lawrence (if so made) was fulfilled. The youth followed his master after three days, falling a victim to the pagan governor's lust for gold and hate of Jesus Christ. The latter imagined that there was concealed under the care of this untiring guardian and benefactor of the poor a rich church-treasure. This he ordered him to produce, under heavy threats if he refused to obey. How our deacon reported himself is told by Prudentius:

"Lawrence calmly hears his pleasure, bowing with a noble grace:  
'Wealthy is the church in treasure, earth affords no richer place;  
Caesar's mints and stowing coffers no such treasure can display.  
What our Lord's blest storehouse proffers, quickly at thy feet I'll lay!  
Gloats the foe, as Lawrence offers, what will fill his castle-coffers.'"

Lawrence then requires a space of time, in which he promises to collect the desired treasures. But what is this he has gathered together? The poor, the wretched, the maimed ones of the church, yet stamped with Christ's likeness. These he arranges in a long rank in the porch of the sanctuary, and then asks the governor and his officers to come and accept the church's jewels. The pagan, raging over the illusion practiced, and angry against a religion that counted such possessions valuable, commands Lawrence to abjure Christ. Upon his saying that nothing shall ever induce him to do so, he commands him to be whipped till he is drenched in blood. When the desired recantation is still not made, the anger of his foe plans the most horrible decree, ordering an iron grating to be heated in the fire, and the "obstinate Nazarene" to be tortured to death upon it, as slowly as possible. Prudentius introduces the pagan as saying:

"Death! thou sayest, 'can not thee frighten! This illusion I'll destroy:  
No quick and thy woes shall lighten, life and need shall long annoy;  
I can pain and misery heighten, tortures fierce but slow employ.'"

He ordered and it was done. Lawrence lay stretched on his horrible death-couch bravely, even joyously. Augustine says of him: "By as little as he shrank horrified from the heat that must consume his body, by so much did his soul rise lovingly to the joys of heaven; contrasted with the glow kindled in his heart, the flame of outer torture grew cool and mild." Leo says: "Christ's love in him could not be overpowered by the flame. The fire without was fainter than that within."

Prudentius sings, also, of Lawrence's death of torture:

"Splendor lightens all his features! Such from Sinai Moses brought,  
Shaming by his glance the creatures who Jehovah had forgot.  
Such the first of martyr teachers from the opening heaven's caught."

Further he is portrayed by the poet praying amid his tortures:

"O God, on Rome Thy spirit! Hence send faith to every shore;  
Earth's remotest lands shall hear it, when this folk Thy grace implore!  
Firm my hope, since this foundation Paul and Peter joined to lay.  
Lo! a Prince shall rise, our nation to redeem from pagan away:  
Heaven shines in rich donation shall he give for Christ's oblation!"

His prophecy concerning Rome, says Prudentius, was fulfilled:

"Idol might since then has withered, temples to the church give way."

And with the close of this old hymn of Prudentius we may end our brief story of the heroic course of one of the most revered and glorious of the ancient Christian martyrs. He sings:

"Thus for Christ unarmed striving, Lawrence wounds the pagan arm,  
In his death its fall contriving, frees th' oppressed from idol harm;  
Happy Rome, his bones retaining, shall the martyr homage pay.  
We rejoice, his soul attaining heaven's high immortal day.  
Hero! with th' elect remaining, crown'd in splendor thou art reigning!"  
—By Krummacher. From MacCracken's "Leaders of our Church Universal."

## PROCRASTINATION.

Mrs. Whitney says, in one of her books, that "the things which are crowded out of a life are the test of that life," and we believe that the saying is true in its widest sense. Examine our lives closely, and we shall find that we constantly delude ourselves with the idea that we would accomplish certain things if we had time when, in truth, we have no real desire for those things. One person will say that reading is out of the question, another will bewail the impossibility of maintaining social relations, a third will avow that charitable or benevolent enterprises would delight her if she might only engage in them; and all the time these good people are comforting themselves with a fallacy. The things for which they do find time are the things they prefer. The things which are crowded out are the things they would not choose if life lay unemployed before them.

Scores of wives and mothers are busied constantly with their family cares, but not one in every score loves music enough to steal time for practice. Hundreds of young men are forced by stress of circumstances to work hard for daily subsistence, but only one in a thousand, perhaps, conquers the difficulties of his position, and makes a name for himself. This one might not have found his way easier or its upward steps less toilsome, but he wanted to succeed, and so wanting he let nothing needful be crowded out.

And what is true of things mental or moral, is true of things spiritual. If we neglect the duties that bring peace to our souls—prayer and reading God's holy word—we need not excuse ourselves by saying "or thinking that we have 'so little time.' We must find time. Hours and opportunities must yield their fruit to us, conscience must not be soothed by evasions too flimsy to bear the test of serious thought.—*Christian Intelligencer.*

## SEEING JESUS.

Curiosity pants to see great men, remarkable places, and uncommon things; but grace in the heart pants to see Jesus. We want to see Him in sorrow, to cheer us; in darkness, to illumine us; in trouble, to deliver us; in sickness, to comfort us; and in death, to enable us to triumph. We would see Jesus in the manger, Jesus at the Jordan, Jesus in the temple, Jesus in the busy crowd, Jesus in the house of afflictions, Jesus by the grave of Lazarus, Jesus in Gethsemane's garden, Jesus at Pilate's bar, Jesus hanging on Golgotha, Jesus ascending from Olivet, Jesus interceding for us before His Father, Jesus coming in the clouds of heaven to claim the world which was created by Him and for Him. Friends, have you ever seen Jesus? Do you want to see Him now?

## USES OF PAPER.

A complete list of articles made of paper would be a very curious one, and almost every day it becomes more so. Among other things exhibited last year at the Berlin Exhibition, were paper buckets, "bronzes," urns, asphalt roofing, water-cans, carpets, shirts, whole suits of clothing, jewelry, materials for garden walks, window curtains, lanterns, and pocket-handkerchiefs. The most striking of the many articles exhibited in this material was, perhaps, the fire-stove, with a cheerful fire burning in it. We have from time to time noted the announcements of newly-invented railway carriages and carriage wheels, chimney-pots, flour barrels, cottage walls, roofing tiles, and bricks and dies for stamping, all made of paper. A material capable of so many uses, so very diversified in character, is obviously destined to play a very important part in our manufacturing future. Articles of this kind, which have just now perhaps the greatest interest, and which are among the latest novelties in this way, are paper "blankets." Attention has frequently been called to the value of ordinary sheets of paper as a substitute for bed clothes, or, at least, as an addition to bed clothes. The idea seems to have suggested the fabrication of "blankets" from this cheap material, and, if all that is said of them is true, they ought to be

extensively used. For the extremely indigent they should be a great boon, and it is in their favor, perhaps, that they cannot, of course, be so durable as ordinary woolen or cotton goods. The bedding of many of the poor cannot but be productive of much sickness and disease, and a very cheap material that will last only a comparatively short time must be better than durable articles that are rarely or never washed. The value of an introduction of this kind for charitable purposes just at the commencement of what may possibly prove another long winter may be considered to take these new blankets rather out of the ordinary list of goods on the market, and to justify a special reference to them.—*London Globe.*

## VALUE OF PRINCIPLE.

It was once a problem in mechanics to find a pendulum which should make the same number of vibrations in the summer's heat and in the winter's cold. They have now found it out. By a process of compensation they make the rod lengthen one way as much as it contracts another; so that the centre of motion is always the same: the pendulum swings the same number of beats in a day of January as in a day of June; and the index travels over the dial-plate with the same uniformity, whether the heat try to lengthen or the cold to shorten the propelling power. Now, the moving power in some men's minds is sadly susceptible of surrounding influences. It is not principle, but it is feeling, which forms the pendulum rod; and according as this very variable material is affected, their index creeps or gallops, they are swift or slow in the work given them to do. But principle is like the compensation rod, which neither lengthens in the languid heat, nor shortens in the briskest cold; but does the same work day by day, whether the ice winds whistle or the silent moon glows. Of all principles, high principle to the Saviour is the steadiest and most secure.—*James Hamilton, D. D.*

## THE FOURTH WATCH.

BY MARGARET E. SANGSTER.

Mark vi. 48.

It is the fourth watch of the night,  
The waves are tossed to foam,  
The weary boatmen hope for light,  
And long for rest and home.

All heavily they ply the oar,  
The Master far away,  
And far away the radiant shore  
They trod but yesterday.

How like a dream that happy scene,  
The fainting thousands fed,  
The meadows green, the face serene,  
That blessed the broken bread!

Ah! pale disciples, could ye tell  
How near the Master's feet,  
How grandly, o'er the billows' swell,  
He comes your need to meet,

Your fears would fly, your eyes would fill,  
With mist of thankful tears;  
He sees you spent with rowing, still  
Your groans and sighs He hears.

And we, so often vexed to-day,  
By many a care and grief,  
Who toll along a shadowed way,  
Because of unbelief.

Why should we cease to trust His love?  
Why fear the midnight sea?  
The storm that hurls from above,  
His chariot-throne may be.

While Christ is Lord of death and life,  
No ill His own shall dread;  
Secure we brave the utmost strife,  
O'er yielding waters tread.

And in the fourth watch of the night,  
We hail the dawn of day,  
If, dearer than the rising light,  
Christ meets us in the way.

—*Presbyterian Journal.*

## THE ADVERB "NOW."

It is said that "God respecteth adverbs more than verbs." He cares more to have a man work *well* than to have him merely *work*. And there is one adverb that it is God's will that we should esteem more highly than it is our custom to do, and that is the adverb *now*. We live in the past, we live in the future, and the present we allow to slip through our hands. Yet we are dead to the past, we are not born to the future, and the present is our only time for doing, enjoying, living. We must indeed think of the past to profit by the experience it has given us, to repent of our sins, and to make reparation where we have injured any one, but we must not let our life be in the past. We should use the past only to live better, to live more fully in the present. As regards the future, there is a certain provision for it that is the duty of the present hour, but beyond that we should stifle anxiety and fear as not belonging to us. We should remember how often we have allowed ourselves to be distracted by dread of a future difficulty or sorrow, and when the time and place were reached, lo! the heavy stone was rolled away, and

angels with blessings stood awaiting us. We may rest assured that if we do our part in the present, God will take care of the future. With us Christians the bitterness of past days, whatever it may have been, should be both dead and buried. For is that bitterness sin? After repentance and all possible reparation for wrong-doing, it is both a duty and privilege to rejoice in forgiveness.—*Church Journal.*

## THE FALLOW GROUND.

Break up your fallow ground. Get it ready for fresh seed-sowing. Put in the winter grain. Sow bountifully and you shall not reap sparingly. Many of the churches need deep ploughing, thorough subsoiling. The old sod promises no better harvest than the stony ground and the thorn patches. Break them all up. God sometimes does that with His afflictive and retributive providences; sometimes by His Word and Spirit; but the husbandman has his own part to do also in this necessary work, and here is the field for ministers and people. It is good work to be done now.

## FACTS IN HUMAN LIFE.

There are about 3,064 languages spoken in the world, and its inhabitants profess more than 1,000 religions. The number of men is about equal to the number of women. The average of life is about thirty-three years. One quarter die previous to the age of seventeen, and those who pass this age enjoy a felicity refused to one-half of the human species of the earth. To every 1,000 persons only one reaches one hundred years of life; to every one hundred only six ever reach the age of sixty-five, and not more than one in five hundred lives to 80 years of age. There are on earth 1,000,000,000 inhabitants; of these 33,333,333 die every year, 91,824 every day, 3,730 every hour, and sixty every minute, or one every second. The married are longer lived than the single, and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor and previous to fifty years of age than men have, but fewer afterwards. The number of marriages is in the proportion of seventy-five to every one thousand inhabitants. Marriages are more frequent after equinoxes—that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.—*Every Saturday.*

## Useful Hints and Recipes.

A SMALL PIECE of charcoal in the pot with boiling cabbage removes the smell.

A SPOONFUL of stewed tomatoes in the gravy of either roasted or fried meats is an improvement.

A GOOD WAY to clean Japanese ware is to wash it with a sponge dipped in clean cold water, wipe it dry and polish it with dry flour well rubbed on with a soft cloth.

STIEVES, to be cleaned properly, should be put in hot water containing a little soda or borax, but no soap; scrub them well with a clean brush, rinse them thoroughly in plenty of boiling water, and shake them dry.

DELICATE APPLE SAUCE.—Pare, halve and quarter a sufficient quantity of nice stewing apples; put them into a baking dish and cover thickly with sugar; bits of lemon peel may be added, if liked. Put a plate over the dish and set it into a pan having a little hot water in the bottom and place in a hot oven. Bake until the pieces are clear and tender.

EGGS IN CASE OF TROUBLE.—The white of an egg is said to be a specific for fish bones sticking in the throat. It is to be swallowed raw, and will carry down a bone easily and certainly. There is another fact touching eggs which it will be well to remember. When, as sometimes by accident, corrosive sublimate is swallowed, the white of one or two eggs taken will neutralize the poison and change the effect to that of a dose of calomel.

JAPANESE METHOD OF COOKING RICE.—A letter from Japan says: "They know how to cook rice here. Only just enough cold water is put on to prevent the rice from burning to the bottom of the pot, which has a close-fitting cover, and is set on a moderate fire. The rice is steamed rather than boiled, until it is nearly done; then the cover of the pot is taken off, the surplus steam and moisture are allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the other, and as much superior to the soggy mass we usually get in the United States as a fine mealy potato is to the water-soaked article."



## Miscellaneous.

## JANUARY.

Twelve months of many minds

The Earth's guests are,  
And he who meets them finds  
That with them, from afar,  
Each brings an offering  
Unto their changeful friend,  
One roses red doth fling  
About her feet; and one doth bend,

And fill her palms with fruit,  
Whose gold and purple globes  
Heap high their fragrant loot.  
One wraps her form in robes  
Of ermine fine, so white and grand,  
The Earth, with scowling brow,  
A queen, looks o'er the land.  
But this one coming now—

This is a stranger guest,  
Whose countenance, two-faced,  
Seems mocking all the rest—  
The lavish gifts misplaced  
They brought her. Well may the new one smile;  
He bears within his arms  
The strong young year; the while  
Watches that no ill harms

Her son; then down upon Earth's breast  
His burden lays, and lo!  
A wondrous change, a sweet unrest,  
Comes o'er her face—a glow,  
A hope, a light, that seems to brood  
Within her heart, till, see!  
In fine prophetic mood  
She scans futurity!

—Cincinnati Commercial.

## LADY PROFESSORS OF LONG AGO.

Girls are becoming learned: colleges for them are beginning to rise within a stone's throw of the venerable institutions erected centuries ago for their male relations alone. The time will come when maidens will clamor for the letters of a degree to be tagged to their names, and when

Academic silks, in hue  
The lilac with a silken hood to each,  
And zoned with gold,

will no longer be the pretty conceit of a poet, but the actual vesture of girl-graduates. We are tempted to ask those who speak feelingly of the past and apprehensively of the future, if they know that, in days very remote from those they look back upon with such affectionate regret, there was a university, the most famous of those of the middle ages, that treated women as it treated men—gave to them the same privileges of training, tagged the degree of doctor to the names of the deserving, and not only invested those who had it with the cap and gown that were its badge, but thus arrayed, allowed ladies to ascend the professor's rostrum and lecture to students.

## AN ANCIENT SCHOOL.

It is of the University of Bologna that we speak. The date of its foundation is uncertain. Existing documents seem to fix it toward the middle of the fifth century. It was not, however, till the twelfth that it burst into sudden fame, for then Irnerius lectured in it on Roman law, and by the splendor of his lore and eloquence drew the gaze of all learned Europe upon it. Crowds of students and scholars flocked to hear and learn from the jurisconsult, who was at once the real founder of the University of Bologna and the reformer of the whole law code of Europe. Irnerius, besides lecturing and writing, worked with might and main to form and establish a law school that would carry on his work after his death. He traced the course of work to be followed by his disciples and descendants, invented the degree of Bachelor and Doctor, and designed the cap and gown that were their insignia. Irnerius made no distinction of sexes in his scheme. If women had the pluck, the power of work in them, and the desire to become jurisconsults, the great law reformer saw no reason that they should not. They must go through the same training as the men—six years for canon law, eight for civil law; they must submit to the two necessary tests, the private and the public examinations. The latter took place in the cathedral, before the dignitaries, the College of Doctors, the students, the ecclesiastics, and the principal inhabitants of Bologna. The aspirant for the degree before this notable assembly was called upon to read a thesis, expound some knotty law point, and maintain and defend his or her explanation of it, against all disputants. If victorious in the contest, the degree of Doctor, with the cap and gown, were won and duly awarded. The names of several ladies—wise Portias well-learned in law—are inscribed in the records of the University as having been invested with the title and the badge. Space will not allow us to enter into details about them further than to notice the piquant account of the fair Novella, daughter of Giovanni d'Andrea, the most famous jurisconsult of the fourteenth century, given by Christine de Pisan in "La Cité des Dames." The quaint old manuscript does not record whether Novella stood the public exam-

ation or was received a doctor; but it tells how she excelled in legal lore, so that when the wise Giovanni could not attend to his students he sent his daughter to take his place at the University. "And so fair was she," it goes on to relate, "that a little curtain had to be drawn in front of her, lest her beauty should cause the thoughts of her listeners to wander, and her instruction be of no avail to them."

## TEACHERS OF LAW AND MEDICINE.

The fame of the legal schools of Bologna threw into the shade those of the other branches of learning pursued in the university; but they too, had their share of celebrity. In medicine the ladies won full degrees; some were professors of anatomy. There is a portrait by Giorgione of one of these in the fifteenth century. The slight figure stands upright, clad in doctor's gown, skull in hand, as it must have stood many times before the assembled students. The grave, beautiful, somewhat weary countenance rises pale above the dark and flowing draperies of the professional robe. Later in the eighteenth century, the wax casts modelled by another lady professor of anatomy to illustrate her lectures, are still among the ornaments of the Museum at Bologna. In 1806 Napoleon I. founded the chair of obstetrics for Maria dalle Donne, whose medical and surgical knowledge ranked her high among the physicians of her day. In art, there was Samberini, the assistant of Raphael. If Properzia Rossi was not an art professor in the university, her name must not yet be omitted. Her fame as a sculptress reached far beyond Italy, and Vasari recorded it in his lives of the eminent artists of the fifteenth and sixteenth centuries.

## SOME LEARNED WOMEN.

In more modern times Laura Bassi was professor of philosophy in 1733. This lady's learning won for her on the day of her public examination, that took place with all the pageantry of the middle ages, not only her doctor's degree, but the unanimous vote of the Senate to crown her with a wreath of silver leaves. Maria Gaëtana Agnese succeeded her father in the chair of mathematics in 1750. She was the Mrs. Somerville of Italy. Her works were translated into French and English, and, after her death, her eulogy was pronounced in the French Academy. In 1784 the beautiful Clotilde Tambroni was professor of Greek. The warmth of her loving heart and the noble use she made of her intellectual gifts have been reported by Mr. Augustus Hare in the "Memories of a Quiet Life."

This is necessarily but a very meagre account of the learned ladies of Bologna. It is, however, our gracious task to conclude it by noticing the fact that the chroniclers of their learning are also those of their domestic virtues, their unsullied modesty, their gentle social graces.—London Queen.

## SIR WALTER RALEIGH AND EL DORADO.

Sir Robert Dudley, who was in Guiana the year before Raleigh, saw the plates of gold, and was told of people who "sprinkled their bodies with gold, and seemed to be gilt." In the latter phrase we have the solution of the whole story of El Dorado. Therefore, let us declare that "El Dorado" was a person, not a place. From first to last these adventurers were the victims of a phrase. A careful examination of the old chronicles separates the fable from the fact, and reveals the origin of the delusion. Let us, then, state the simple facts.

In New Grenada is a lake called "Guatavita," which is about three miles in circumference and situated in the table lands five thousand feet above the level of the sea. Humboldt gives a view of this lake in his description of it. Cochran says, "Picture to yourself a lovely autumn day on the Lake of Westmoreland. Such had we; not a breath of wind disturbed the glassy surface of the lake, which reflected back the thick woods that studded its shores rising in tiers on tiers to the height of one hundred and seventy feet, and above all was seen a calm, reflected sky. Naught living moved, save a few water-fowl, that gently glided away from us, as wondering what creatures dared to molest the 'solitary reign.' It really appeared as an enchanted spot."

Filled with crystal water, it was supposed to be the abode of the deity who ruled over the destinies of the aborigines of this part of South America, and whom they were accustomed to propitiate from time to time with costly offerings of gold. No notice is found of any offerings subsequent to the capture of the neighboring city of Guatavita by Nemequene, the Zipa of Bogota, forty years before the coming of the Spaniards. The ceremony was performed twice a year. The native chief went with the people in procession with music and banners, mounted to the edge of the

lake and descended to its shores by steps built for the purpose. There the devotees embarked in canoes, and paddled to the middle of the lake, when the body of the chief was anointed with balsam and sprinkled with a fine dust of gold. At a signal, the chief plunged into the water, while at the same time the people threw offerings backward over their shoulders. This done, they believed that expiation had been made for the time, and then returned to their homes. It is said that one chief cast as much gold into this lake as fifty men could carry. The cultus appears to have been maintained for a long time, and finally gave rise to a report that near a great lake, surrounded by mountains refulgent with gold, there was a region of vast wealth, called "Eldorado," or "The Golden." Thus the individual or person, the sacrificing chief of the people, was transmuted into a place, to become the subject of many a costly quest, and as romantic, too, as any of those by King Arthur and the Knights.—National Repository.

## HISTORICAL POSITION OF PALESTINE.

The position of Palestine on the map of the world has fitted it and its successive peoples for a remarkable place in history. Here is a little country, with only eight thousand square miles, or two thousand less than our state of Vermont, which, if we measure it by the scope of its history, the remote antiquity of its literature, and the great forces it has started into irresistible movement, we must place among the foremost in the family of nations. It is practically the meeting place of three continents—Africa, Asia and Europe. If Belgium is the "cock pit of Europe," where many of the chief battles of modern times have been fought, Palestine holds the same relation to the ancient world. Her plain of Esdraelon has been the battle ground of nations and civilizations from Abraham's day to Napoleon Bonaparte's. This little country was the pathway of the nations on land, while on the sea it was her Phœnicia which planted colonies all around the shores of the Mediterranean, created Carthage, rival of Rome, and dared to send her ships as far north as Britain. There is something, too, akin to magnetism in this wonderful little land. It gave a certain measure of historical importance, and, indeed, of immortality, to every people and land it touched. Take from our knowledge of Egyptian history all we have learned from the Mosaic narrative, and there will be a marvelous diminution of the fund. It is only where Assyria in an early day, came into relations with Syria that we get something of a definite knowledge of that great Oriental power. We find Rawlinson, in his "Five Monarchies," and Wilkinson in his "Manners and Customs of the Egyptians," constantly appealing to and leaning on the Scripture history, in order to treat the subject in hand in consecutive form. It is Palestine that brings all great ancient countries within our vision. It is our best telescope for a view of the past. We read the fortunes of other people through her. Of right she did not possess the Greek language. It was foisted upon her through Alexander's conquest, and yet so carefully did she learn the new tongue that it became the receptacle for the new faith from Him of Nazareth, and the medium of its communication to the remotest shores known to men. Palestine long resisted Rome, and finally suffered destruction to Titus. Her acres and faith were bartered like a piece of merchandise, and were, in turn, owned by Canaanite, Jew, Assyrian, Greek, Syrian, Maccabean and Roman. But in three centuries we find Bethlehem supplanting Rome. Christianity held the sceptre on the Seven Hills, and Paganism became a thing of the country village, or pagus.—Harper's Magazine for December.

## A ROMAN TREASURE.

Some time ago, a lad engaged in repairing the drain of the house, No. 23 Via della Stelletta, Rome, found a little shiny piece of metal, and put it in his pocket, waiting for the chance of showing it to some connoisseur. In the meanwhile, a good deal of the dirt from the drain was carted away in the direction of Porta Angelica. The lad had his piece examined by a goldsmith opposite, and he was just receiving 20 francs for it when the head mason and the owner of the house, who had heard somehow of the affair, came to stop the bargain at the right moment. Search was made immediately on the spot, and 142 gold coins were found scattered between the drain and the walls of the house. Policemen were sent after the carts; they overtook them just outside Porta Angelica, examined the contents, and found 43 more coins to the great amazement of the drivers, who had no idea that they were removing gold from such an unexpected mine. The treasure num-

bers, consequently, 184 gold coins of the largest size, perfectly fresh, as if they had just been taken from the mint. The period to which they belong goes from 1450 to 1550; the earliest are of Pius II., the others of Innocent VIII., Alexander VI., Julius II., Leo X., Hadrian VI., Clement VII., and Paul III. Nearly one-third belongs to Clement VII., a few coins to the Viscontis of Milan and the Wladslaws of Hungary. I am sure some were engraved by artists worthy to vie with Donatello or Benvenuto; they are of exquisite beauty. The next day Mgr. Casili, the owner, was offered 36,800 francs for the group.—Athenæum.

## Selections.

A little wrong done to another is a great wrong done to ourselves.

Men seldom improve when they have no other model than themselves to copy after.

Modesty is to worth what shadows are in a painting; she gives to it strength and relief.

Death, to the Christian, is the funeral of all his sorrows and evils, and the resurrection of all his joys.—J. Mason.

Men are every day saying and doing, from the power of education, habit and imitation, that which has no root whatever in their serious convictions.—Channing.

If we could make up our minds to accept the situation in which Providence has placed us, and then to do the best we can there, without repining, we might yet evolve some lovely creation out of our broken days.—Christian Weekly.

It is not spasmodical hurry that secures us large results, but the steady-going, plodding energy of every-day activity. If we serve the Lord "fully," and thus get His remarkable blessing, we must devote ourselves to "patient continuance in well doing."

Hasty words rankle a wound, soft ones dress it. Forgiveness cures it, and forgetfulness removes the scar. It is more noble, continues Quares, to avoid an injury by silence than to overcome it by argument. So, in hearing mysteries, keep thy tongue quiet. Five words spoken cost Zacharias forty weeks of silence. God is forgiving. Michael, a messenger of wrath, comes on one wing, but Gabriel, an angel of peace, on two wings. So runs the Jewish proverb.

## Science and Art.

Edison's home at Menlo Park has been illumined with electric lamps, which the inventor says is a great improvement on any that have preceded them. When the detailed account of this was sent to London by cable, gas shares fell ten per cent.

The jury impanelled at the International Exhibition of Science, applied to Industry, in France, has just awarded the diploma of honor to the Signal Corps of the United States Army for the most perfect system of collecting and utilizing meteorological data for the benefit of commerce and navigation.

Mr. William H. Vanderbilt has ordered a new clock connected with an electric apparatus at the Albany depot to be placed in every depot between that city and the Grand Central Depot. After the clocks are once put in order they will be set by an operator at the Albany depot who can regulate all clocks on the road at his pleasure.

The two towers of our cathedral, says the Cologne Gazette, are now the highest buildings in the East. When completed they will measure 160 metres, reckoning from the pavement of the cathedral cloisters, or 157 metres reckoning from the floor of the church itself. The following are the heights of the most remarkable high buildings of the world:

Towers of the Cologne Cathedral, 524 feet, 11 inches, or 515 feet and 1 inch; tower of St. Nicholas at Hamburg, 473 feet, 1 inch; cupola of St. Peter's, Rome, 469 feet, 2 inches; cathedral spire at Strasburg, 465 feet, 11 inches; Pyramid of Cheops, 449 feet, 5 inches; tower of St. Martin's, Landshut, 434 feet, 8 inches; cathedral spire at Freiburg, 410 feet, 1 inch; cathedral of Antwerp, 404 feet, 10 inches; cathedral of Florence, 390 feet, 5 inches; St. Paul's, London, 365 feet, 1 inch; ridge tiles of Cologne cathedral tower at Magdeburg, 329 feet, 11 inches; tower of the new Votive church at Vienna, 314 feet, 11 inches; tower of the Rath-haus at Berlin, 288 feet, 8 inches; and towers of Notre Dame, Paris, 232 feet, 11 inches. To this may be added the spire of Trinity church, New York, which is about 290 feet to the cross.

## Personal.

Prof. Charles Sülle Provost of the University of Pennsylvania, has resigned.

Thomas Carlyle was eighty-four years old Dec. 4. His literary work began in 1823. For awhile Carlyle had many times more readers in America than in his own country.

Bancroft, the historian, has given up his horseback rides, but works as hard as ever on his history. He talks very cheerfully of his old age and death.

Miss Rogers, a cousin of Richard Cobden, has just distinguished herself at Oxford, where her examinations have been the wonder of the university. She is a brilliant writer of Latin verse, and admirable in prose.

Frank Leslie, the well-known publisher of illustrated periodicals, died on the 10th inst. His real name was Henry Carter, and he first assumed the fictitious one to keep his first enterprise a secret from his friends, who did not think favorably of it.

Messrs. John Quincy Adams, Francis Parkman, Phillips Brooks, W. B. Howells, and other gentlemen, lately sent out a circular to men of cultivated tastes in Boston, inviting them to organize there a club similar in its purposes and operation to the Century Club of New York. About 250 favorable responses were received. The name of the club has not yet been decided upon.

Queen Victoria has outlived, by several years, every bishop and every judge whom she found seated on the bench in England, Scot-

land and Ireland. She has witnessed the funeral of every Premier who has served under her, except Mr. Gladstone and Lord Beaconsfield, and she has commissioned as many as eight successive Premiers to form no less than thirteen different administrations.

## Books and Periodicals.

AROUND THE WORLD WITH GENERAL GRANT. By John Russell Young. New York: Subscription Department, The American News Co.; Branch Office, 907 Arch Street, Phila.

This deservedly popular publication has reached its sixteenth part, a copy of which is before us. It contains the closing portion of the thirty-fifth chapter, the thirty-sixth chapter, and the first portion of the thirty-seventh chapter. The contents of the whole relate to China, and furnish graphic descriptions of some of the most prominent places in this remarkable section of the world. The thirty-sixth chapter is taken up mainly with Conversations with General Grant, a highly interesting feature of the work, marking especially several of the later parts. Its readers will anxiously look for the appearance of the remaining four numbers, when they can look upon its beautiful pages as a whole and in consecutive order. F.

LITTELL'S LIVING AGE.—The number of The Living Age for the week ending January 10th, the second weekly number of the new volume, contains A Plea for the Eighteenth Century, Nineteenth Century; How we got away from Naples; a story of the Time of King Bomba, Fraser; The Lord's Prayer and the Church, by John Ruskin, Contemporary Review; The Curate of St. Matthews, Argosy; Life in Brittany, Cornhill; Edward and Catherine Stanley, Fraser; A Silesian Country House, Saturday Review; The Criminal Code of the Jews, Part IV., Pall Mall Gazette; Teaching Grandmother, and Grandmother's Teaching, by Alfred Austin, Cornhill; with the usual choice poetry.

Two new serial stories, one by Mrs. Oliphant, and the other by the author of those charming stories "Dorothy Fox" and "Hera Carthew," have been recently begun in The Living Age, from advance sheets, and the publishers present to new subscribers for 1880 the six numbers of 1879, which contain the opening chapters of both these serials. The present is therefore a favorable opportunity for subscribing.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

The following are among the contents of THE PREACHER AND HOMILIST MONTHLY for January: Sermon—"The Shunammite," by Wm. M. Taylor, D. D.; "Our City," by Llewellyn D. Bevan, LL. B.; "A Thanksgiving Service—Our Country," by J. P. Newman, D. D.; "The Christian's Exalted Position," by C. D. W. Bridgman, D. D.; "Giving as an Act of Worship," by F. W. Beatty, D. D.; "Faithful Unto Death," by Prof. Roswell D. Hitchcock, D. D.; Thanksgiving Sermon—"The Reasons for Thankfulness," by Wayland Hoyt, D. D.; "Soul Restoration," by Rev. Benjamin D. Thomas; "The Doom of the Wicked," by Rev. Thomas Kelly; "The English Prayer-Book," by Dean Stanley; "Righteousness and Love," by Canon Farrar; "The Leper's Cure," by Rev. W. Wright; "Convincing and Abiding Evidence of Revelation," by Bishop Matthew Simpson; "The Silence of our Lord," by Miss Anna Oliver; "Christian Sonship and Service," by Rev. A. H. Stott. Also, a second paper, by Charles F. Deems, D. D., on "Ministers and Money Matters;" "Brotherly Talks with Young Ministers," No. IV., by Theodore L. Cuyler, D. D.; "Prayer-Meeting Service—Hints for its Improvement," by Rev. Lewis O. Thompson. Then have "Sermon Criticisms," "Preachers Exchanging Views," "Studies in the Book of Revelation," etc. This MONTHLY grows in favor continually. \$2.50 per year; 25 cts. single number. L. K. FUNK & CO., New York.

THE PENN MONTHLY, devoted to Literature, Science, Art, and Politics. We commend this journal in an Editorial at the beginning of the year. The contents for January, 1880, are: The Month—The moral drift welcome of Mr. Gladstone's half-Century; The Scotch tion and Famine in Ireland; The Change of the Ministry in France; The Chances of Reformation in Russia; Afghanistan, the better side of the Tory Policy; Tariff prospects in Congress; Shall we destroy the Treasury Notes to make room for Bank Notes? Taking the Treasury of the Street; The Silver Situation; The Inquiry into the Negro Exodus; Nebraska's Veto is to blame if the Virginia Negroes voted for Repudiation? Governor Garcelon's attempt to Steal a Legislature and a Governorship; Who suggested the Maine villany, where was it meant to stop, and how may it be punished? Grant's reception in Philadelphia; The Republican Candidates for the Presidency; Father Souly and the School Dispute in Massachusetts; On the Isolation of Persons in Hospitals for the Insane, Isaac Ray, M. D.; The Poor of Paris, Joseph G. Rosenberg; A Word on Legal Tenders, W. B.; Russian Superstitions, Colonel Wickham Hoffman; The Silver Question in England, Prof. Robert Ellis Thompson; New Books; Books Received. Published for the Penn Monthly Association, by Edward Stern & Co., Nos. 125 & 127 North Ninth Street, Phila.; London, Trubner & Co.; New York, American News Co.; Berlin, A. Asher & Co.

THE BIBLIOTHECA SACRA. Edited by Edwards A. Park, with the co-operation of George E. Day, Archibald Duff, Jr., and D. W. Simon. Vol. XXXVII., January, 1880. Andover, Published by W. F. Draper; London, Trubner & Co., 1880. Contents of No. CXIV. I. Calvin's Ethics, an abstract from the German of Lic. Theol. P. Lobstein, Univ. Strasburg, by Rev. Frank H. Foster, Göttingen, Germany. II. Recent Works Bearing on the Relation of Science to Religion, by Rev. George Frederick Wright, Andover, Mass. No. 5. Some analogies between Calvinism and Darwinism. III. Method of the Theological Use of the Bible, Especially of the Old Testament, by A. Duff, Jr., Ph. D., Professor in Airside College, Bradford, England. IV. Do the Scriptures Prohibit the Use of Alcoholic Beverages? by Rev. A. B. Rich, D. D., West Lebanon, N. H. The Meaning of 22, a contribution to Biblical psychology, by Rev. Wm. Henry Cobb, Uxbridge, Mass. VI. The Sabbath in the Old Dispensation, and in the Change of Observance from the Seventh to the Lord's Day, by Rev. William DeLoss Love, D. D., South Hadley, Mass. VII. Dr. Dörner's Christian Theology, by Dr. D. W. Simon, Springfield College, Birmingham, Eng. VIII. Recent German Works, and University Intelligence; IX. Notices of Recent Publications.

THE LUTHERAN QUARTERLY. Edited by J. A. Brown, D. D.; LL. D., with the special co-operation of M. Valentine, D. D., S. Sprecher, D. D., C. A. Stork, D. D., A. C. Wedekind, D. D., J. H. W. Stuckenbergh, D. D., Vol. X., No. 1, January, 1880. Contents of No. I. I. Mr. Ruskin and the Lord's Prayer, by C. A. Stork, D. D., Baltimore, Md. II. Is Conscience Infallible? by M. Valentine, D. D., President of Pennsylvania College, Gettysburg. III. The Lutheran Church in Columbia County, New York, by Rev. Wm. Hull, Hudson, New York. IV. Ecclesial Education, by A. E. Taylor, D. D., President of the University of Wooster. V. The Historical Character of the Book of Genesis, by Rev. Dr. Geo. H. Schodde, Martin's Ferry, Ohio. VI. Assurance, by Rev. Joel Swartz, D. D., Harrisburg. VII. Phillips Brooks' Influence of Jesus, by C. A. Stork, D. D., Baltimore, Md. VIII. The Principle of the Reformation, by Prof. W. H. Wynn, Ph. D., State Agricultural College, Ames, Iowa. IX. Literary Intelligence, American. X. Notices of New Publications.

VICK'S FLORAL GUIDE.—This work is before us, and those who send five cents to JAMES VICK, Rochester, N. Y., for it will be disappointed. Instead of getting a cheap thing, as the price would seem to indicate, they will receive a very handsome work of 100 pages, and perhaps 500 illustrations—not cheap, but elegant illustrations, on the very best of calendered paper, and as a set off to the whole, an elegant Colored Plate that we would judge cost twice the price of the book.



## The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,  
Rev. C. U. HELLMAN,  
Rev. A. R. KREMER,

Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JANUARY 21, 1880.

## NECESSITY FOR DOCTRINE.

As a proper conception of the Person of Christ does not militate against any work He performed, in accomplishing our salvation, but rather gives it force; so it does not do away with the necessity of sound doctrine, but impresses us with its importance. The Person of Christ may itself be a subject of mere speculation, and men may differ as much about that as anything else, as the early history of the Church fully attests; and even when the true union of the Divine and the Human is admitted, people may build with hay, wood and stubble upon the precious Foundation which God has laid in Zion. Still, those who recognize Him as the Divinely constituted Saviour of the world, will be less likely to go astray than others. They have at least the true starting point, and may recur to Him, as the object of faith, when confounded and dazed by theological intricacies.

The written word of God is the true expression of the mind of the Incarnate Word. The Bible is the ultimate rule of faith, and while it no more gives us a system of theology than the stars give us a system of astronomy, yet the facts and laws are there, and these must be formulated to the consciousness of the Church.

We hear a great deal about the want of a theological system before the days of Anselm, but all creeds and confessions set forth the things necessary to be believed. There were at times, simple assertions of eternal verities, as in the case of the Apostles' Creed, and then again, they became dogmatic as over against heresies, as the Nicene and Athanasian symbols bear witness. The whole history of dogma, has shown a protest against error, and in this way, at least, implied a protection of truth against false teachings. This, of course, insists upon the fact, that not everything is consistent with the Christian's faith.

The necessity of doctrine is shown by the universal law, which requires those, who renounce the faith of the Church, to say what they do believe; and all the modern schools of thought that seek to improve upon the past, or to rise to some higher plane, are sure to make what they call some "declaration of principles."

Those, who abandon the fundamental truths of Christianity, feel called upon to give men something better, and in their very efforts to get rid of the trammels of doctrine, they are sure to run into other systems, which may be more vague, but which bind men none the less, it may be, to mere theories. This is wonderfully illustrated in the new school of "Ethical Religion," founded by Prof. Felix Adler. His motto is, "Diversity in creed, unanimity in deed." The vital point with him is to insist on the independence of morality of any religious dogma. While it is commonly held, that moral teaching must be based upon some doctrine of Deity, he finds the sovereign law of ethics itself the foundation of the spiritual life. When asked "How do you get at this sovereign law?" he is satisfied to say, "In the manner of Kant, upon the dictates of Practical Reason." He cuts off all Divine Revelation, and even renounces the monotheism of his Jewish father, not asserting the existence of God, because that is, in his view, unnecessary; but he makes everything to rest solely upon the enlightened consciousness of man without any regard to a Divine Being. And so while the Materialists deify Physical Law, and the Pantheists adore the Soul of the Universe, and the Positivists worship their

Ideal of Humanity, the followers of Prof. Adler, who wish to be independent of Doctrine, exalt an impersonal ethical system so as to give it the place of the Personal God.

We cannot do without doctrine. Take away the fundamental truth of justification by faith, for instance; and men will gravitate to the old Romish theory of meritorious works as the ground of acceptance before God, or they will run into some other wild theory, which will practically make very little of Christ.

## TRANSITIONS.

A correspondent of the *Western Advocate* thinks the disposition to speak of ministers, who pass from one denomination to another, as "stars of the first magnitude" is ridiculous. Lately a Methodist preacher in New York, went over to the Episcopalians, which is no very uncommon occurrence, but he was mentioned as "prominent in the Church he had left," whereupon the following illustration of the subject is given: "We are reminded of a saying by a noted Cincinnatian many years ago, when the Little Miami Railroad was in its infancy. The section through which it ran was by no means celebrated for its breed of cattle, and cows were worth little more than ten dollars. 'But,' said the official, 'whenever we killed a cow, and it happened very often, it was sure to be of the best Durham stock and seldom worth less than a hundred dollars.' Such would seem to be the spirit whenever a Methodist preacher strays into another fold."

"But the writer might also have remarked," says a contemporary, "that it is very hard for a man to make a change of denomination without being most uncharitably disparaged by those he leaves behind."

Anent this general subject, some one writing on the "Thanksgiving Fund" of the English Methodists, sets down the promised sum at over \$1,000,000. There was one donation of \$50,000, one of \$20,000, two of \$10,000, and seventeen of \$5,000. This is taken to be significant of the wealth of the body, but it is asserted, that not one of these liberal donors is, in English fashionable parlance, "in society." Yet Mrs. Barbauld sagaciously observed, that the carriages of Methodists who grow rich, take them in the second generation to the Episcopal Church, and probably the sweet daughters of many of these prosperous Methodists are on their way to Episcopalianism.

It is wonderful to note how largely the Episcopal Church in this country is made up of accessions from other denominations, and how many have come to them from the Methodists. The transitions from one extreme to the other are always imminent, and afford good illustration of the logic of history.

The *Churchman*, says of the twenty-six accessions to the Episcopal Church during 1879, eight of them came from the Congregationalists, five from the Methodists, four from the Baptists, and three from the Presbyterians.

## THE SUFFERING IRISH.

The receptions given to Mr. Parnell by our most distinguished citizens, and the way in which they have contributed to the Relief Fund of Ireland, show that they are anxious to feed the starving of that unhappy country, but the attempts to raise money for political movements will not be a success. The statement of Mr. Parnell, that while the Czar of Russia, the Sultan of Turkey, and all other crowned heads had given money for the suffering Irish, Victoria had done nothing is authoritatively denied. It has been shown, that she and the late prince-consort, have always been quite liberal; and that the British Government has lately had the distressing condition of affairs so fully thrust upon it, that the subject will receive a large share of attention. Large sums have already been appropriated for public works in Ireland, in order to give the people employment, and liberal subscriptions have been made by private parties. It is doubtful, however, whether the relief thus afforded can cope with the distress, which increases every day. All ac-

counts agree, that the case is becoming critical, and that bread riots are imminent. A Cork correspondent states that sixty able bodied men with their families were yesterday admitted to the Killarney Workhouse. A woman applied for admission on Tuesday with three children, one of whom was dead in her arms from hunger and exposure, the woman having walked from Cahirciveen, a distance of forty miles.

Some fundamental change in the relation between the land-owners and the tenants, seems to be necessary to prevent a constant recurrence of these evils, even if the present distress is relieved, and to this duty the members of the Cabinet and the Parliament will doubtless confine themselves. The *Aurora* Vatican organ, it is announced, devotes a long leading article to the situation, and says the only solution is to be found in "Home Rule."

## ROMISH SCHOOLS.

The late utterances of Leo XIII. in regard to education, have doubtless been accompanied by instructions requiring the withdrawal of the children of Catholic parents from the public schools in this country. The order of a New England bishop on this point has been followed by like orders from Bishops McCloskey and Toebbe. The command is to be obeyed in every instance under penalty of having the Sacraments withheld, and it will doubtless be yielded to, without much resistance. In Louisville, Ky., alone, 7,000 pupils will thus be taken from the State schools. It has lately been shown, that, in the State of New York, a great deal of public money has been given to the Romanists, and that they have tried to gain exemption from paying taxes for educational purposes outside of their own Church. Without doubt the power they will acquire over the young by their parochial system, will be tremendous in the end, but we do not see why any other class of people holding to given religious views may not as justly claim appropriations from local civil governments, and plead conscientious scruples against supporting the institutions of the State.

The Bishops in this country are beginning to draw the lines very closely, and seem to be going as far as possible in getting control of things secular as well as spiritual. They are limited in this only by the considerations of policy and safety. One underlying principle of their whole system is that all civil powers should be subject to the Pope, and they will quietly work like beavers, through centuries to bring that about.

## MUST THEY PERISH?

It is truly wonderful, how people, who lack in Christian zeal, discover refuges of lies to shield themselves from the demands made upon them by the Church. There are many such unworthy places of retreat, various in form but serving one purpose, namely, exemption from self-sacrificing labor in and for the kingdom of God. But we shall now only speak of one of these miserable hiding-places where do resort the skulkers and camp-followers of those, who are numbered among the hosts of the Lord.

What we have reference to is this: The opinion is frequently urged, that as the heathen are ignorant of the true God and His law, so neither are they responsible for their manner of life; and, that as Christ made atonement for all men, so the heathen, not having consciously rejected Him, will receive the benefit of that atonement. Therefore, Christian missions to the heathen are not necessary.

Such is the logic by which many persons, claiming to be Christians, would excuse themselves from participation in the work of foreign missions. But the logic is bad, and the conclusion false, even admitting the premises to be true. It is true, indeed, that the heathen are ignorant of the only true religion. And what are the necessary results of such ignorance? Surely not the civilization that people enjoy in a Christian land, with its wholesome institutions and laws, its social benefits and immunities. Even if it were true, that the heathen will be finally saved, is it of no account to us that they should be delivered from their

miserable state of ignorance in the present world, and that they should glorify God their Creator during their earthly life? But the trouble is, that too many look upon religion only as a means to an end, the end being an eternal escape from the miseries of the lost. It is regarded as most useful and important, in view of the promised reward in the other world. In itself it is a burden that could not be borne, on its own account, but may be endured for a few years, for the sake of escape from greater evils in the future. The great consideration is, that men must die, and therefore they should submit for a little while to the hard conditions imposed by the Lord, on which alone He will grant release and happiness after death. Holding such views, it is easy enough to see why some persons would leave "the heathen in their blindness," and not trouble them with the demands and sanctions of God's Word, since they "don't know any better," and will be mercifully dealt with hereafter.

And just here, we think, lies the great secret of the want of a missionary spirit among so many professing Christians. They do not appreciate as they should the blessing and value of the gospel as a present salvation. It is not their conscious life. The divine law is not their delight; it is rather a taskmaster, which they would get rid of if they dared. Then, if religion is a burden to them, a doleful necessity, why add to it the additional burden of making sacrifices for the heathen? But all this shows a mistaken notion as to the nature of Christianity, and a want of true Christian piety. If the Christian religion is not our life and highest good in the present world, then what folly to suppose that it will result in anything better in the world to come.

Now, according to the Scriptures and the experience of all true Christians, the life of our holy religion is love. This is the active, working principle of the new life, and it finds no rest until the whole brotherhood of mankind is warmed by it into the one body of the Elder Brother. We plead for the cultivation of that queenly grace; and where it reigns supreme, there will not be needed any pleading in behalf of the pagan world. Love asks no curious questions about the future condition of those who die in heathenism; it simply fulfills the law of Christ: "Go into all the world, and preach the gospel to every creature."

Then, must the heathen perish? Not if our Saviour's command be obeyed by the Church, and the Gospel be proclaimed to all men. But there is no salvation except through faith in Him, and none for us, if we heed not His solemn and last command. K.

## FOREIGN MISSIONS.

Our people seem anxious to hear from the Board of Foreign Missions. They wish to know how much money will be required as an outfit for Bro. Gring, in Japan, and we have no doubt the amount required will be contributed, if a square, candid statement is made. The fear of shocking the Church by asking for a few thousand dollars, is, in our opinion, impolitic, to say the least of it. We hear frequent complaints from Elders and others, that Church members are kept in the dark in regard to our real wants. The impression often obtains, that our general Church enterprises are to be carried forward without cost, and the Board, after contending a long time with debts, are compelled at last to ask for means to make up deficits. This is frequently the discouragement.

We hope the Board of Foreign Missions will be prompt and plain in saying what is needed.

We hope, too, that a general contribution will be made for mission work, in the way of a thank-offering. It is an object which all have at heart, and unity of action will tell better than if the same amount is given to local objects or to institutions whose wants may be never so great, and whose relief may be suggested by former preferences. All these institutions will fare better, when the Church has shown a disposition to give liberally to some general cause. Confidence will be so restored, and purses so opened, that the flow of money will be surprising.

## COMPARATIVE PAY.

There is nothing that seems to impress and over-awe some people so much, as the announcement that some city preacher is getting a big salary; and indeed there are those who make this a plea for not paying their own ministers better. There is an idea, that this money ought to make all preachers rich; a balance is struck, and those of smaller pay may live like the newsboys who hang around the kitchen of a hotel, smelling the savory viands prepared for the table of the guests inside.

But the *New York Tribune* gives some figures, which show that the most-favored ministers of Christ get very little compared with what actors receive. It says: "Beecher gets \$20,000; Edwin Booth, \$100,000 a year; Dr. Hall, of Fifth Avenue, and Dr. Dix, of Trinity, get \$15,000, while E. A. Sothorn earns over \$150,000 as *Lord Dundreary*, and John G. Owens plays thirty weeks annually for \$90,000. Talmage preaches for \$12,000 and Joe Jefferson plays forty weeks at *Rip Van Winkle* and earns \$120,000. The scholarly and gifted Dr. Storrs has \$10,000 and Maggie Mitchell earns \$30,000 to \$50,000. Dr. Cuyler works hard and faithfully for \$8,000 a year, while Dion Boucicault finished a season as the *Shaugraun*, etc., at \$3,000 a week, and his managers scolded him in public prints; because he would not play longer at the same price. Dr. Potter, of Grace Church, has \$10,000 and a parsonage; the eloquent Dr. Tiffany has \$10,000; the once vigorous, now venerable, Dr. Chapin gets \$10,000, while pretty Miss Neilson makes over \$150,000 a year, and Fannie Davenport earns \$1,000 every week she plays."

## THE GUARDIAN.

The *Guardian* for February has left the press. "Long Winter Evenings," by Rev. I. E. Graeff, and "Over Land and Sea," by Elwin A. Gernant, are interesting contributions. Dr. Bausman commences an article entitled "Dr. Jonas King—the Modern Paul of Athens," and this, with his Editorial Notes and Selections, fill out the reading matter of the number. Besides this, the Sunday-School Department must not be forgotten as most important. This is introduced by a very proper tribute to the late Miss Rebecca May Fisher, whose work on *Sunshine* and other literature for our young people, has been recognized throughout the Church. Though dead, she yet speaketh. The Scripture Lessons and Comments for the month are given as usual.

## FROM BALTIMORE.

As surmised in last week's issue, we have received a good return of new subscribers from Baltimore. Our agent has succeeded in adding fifty-two new names to our list in that city, all taking the double sheet issue. Of this number, twenty-five were obtained from Rev. Mr. Clever's congregation; twenty-six from Rev. Mr. Rossiter's congregation, and one from Rev. Mr. Firor's congregation. F.

## Notes and Quotes.

Prof. R. L. Quinton is now engaged in giving a course of popular, illustrated, scientific and archaeological lectures, at Association Hall. Two of these lectures have already been delivered, and those in prospect are announced for January 23, 30, and February 6th. The price of admission is only twenty-five cents, and the discourses are entertaining and healthy in their religious tone.

Rev. Dr. Wells, in furnishing the *New York Observer* with an account of his thirty years pastorate in Brooklyn, which has been remarkably successful, says: "Revivals, technically so called, have not marked our history, but we have had long periods of ingathering, without greatly multiplying our services and without painful reaction."

This is about the history of many of our own congregations. The increase of the Church under the regular ministrations of the Gospel has been larger with us than with those who make spasmodic efforts, and then fall back into lethargy. Yet the notes made of large numbers of converts, deceive many with the belief, that there is no growth without excitement.



Among the Exchanges.

In a recent lecture, published in the Independent, Joseph Cook said: "It is a stern historical truth that Romish priests, when they have had their own way, never yet gave in their parochial primary schools, instruction enough to fit a population for the duties and responsibilities of free government."

The Sunday School Times says:

Some public speakers seem to have an idea, that less care is needed in presenting spoken words to the minds of their hearers, than is necessary in addressing them by means of the printed page. For this reason the verbal and rhetorical character of sermons, whether written or extemporized, is often of the shabbiest order. A good many orators, both sacred and secular, would be shocked beyond measure, were they compelled to see in black and white the loose and formless embodiment in which they have presented their thoughts to the public. But slipshod English is, in point of fact, less excusable on the tongue than on the pen. An involved, or obscure, or clumsy sentence can be deciphered if it is presented as an entirety; but when it comes piecemeal, without offering an opportunity for comparison or thought, its force is lost if its end and its beginning have fallen apart. The first rhetorical law for public speakers is the duty of utterance in "a tongue understood of the people."

The Presbyterian Banner is not too plain and pointed in saying:

In our zeal against the Mormon iniquity, we must not forget, that in other quarters the sacredness of the marriage relation is set at naught and ridiculed. George Eliot, one of the most popular and prolific authors of the present generation, did not suppose it necessary for her to submit to the marital restraints to which common people are subject. Sara Bernhardt, artist and actor, over whose grace of manner and beauty of person England lately went crazy, was never married, yet she publicly owns as her children four who call her mother. Moncure D. Conway, formerly a broad-gauge Unitarian preacher in Cincinnati, but for many years one of the best known European newspaper correspondents, writes from England that "marriage is fit only for common people." The Infidel convention, held at Cincinnati not long ago, enthusiastically applauded what Joseph Cook calls "the unsexed female," who insulted every decent household in the world, by saying: "We must get rid of these vile, miserable, loathsome dens called homes in our land." Influences are at work trying to subvert the entire fabric of domestic life, which must be successfully resisted.

The following notice of a choice collection of songs, quartettes and choruses, for Sunday Schools, under the title of "White Robes," we clip from the Lutheran and Missionary, as suitable for our columns, especially as it describes a class of books that are forcing themselves into public attention:

A model notice, kindly forwarded with this book, describes it as "all sweetness." We find "White Robes" sufficiently colorless to deserve its name, and with nothing in it to prevent its use in such Sunday Schools as make no committal sweetness their standard. It has neither index of words nor any discoverable plan; the melodies are such as are common to compilations of its kind; the harmonies are largely made up of good-natured octaves and fifths which put nobody out.

Turning from the musical features, which we committed to the judgment of a friend, we would say a word about "White Robes," as a collection of hymns. The book belongs to the abundant and ever increasing class which helps the Sunday Schools to undo the proper work of the Church. The Sunday School needs to be guarded rigidly in this matter of unauthorized books of worship. But just where caution is most needed it is most neglected. There is no mercy for the little ones of the Church, who, in their confiding helplessness, need it so much. Writers of maudlin verses, composers who, like the nightingale of Il Penseroso, are "most melancholy," but are far from being "most musical," and publishers who would burke the souls of the children of a nation to sell an edition, are in high conspiracy, which ends in putting forth books which creep into our schools to do incurable mischief. These books substitute for healthy Christianity, with its self-renunciation, their namby-pamby egotism, with its weary round of mis-used, pious phrases. Nothing could be worse than their style, except their matter, which is a compound of vague sentimentalism, running over sometimes into pagan inanity, of Pelagian self-glorification, under the mask of humility, of every kind of affectation which departs from the truth in nature, and the truth in grace, of vain repetitions, of sonorous nonsense, and of nonsense not sonorous. "White Robes" is not worse than some others in its class—that would be next to impossible—but it is a fair representative of the whole, and our warning is not meant for it apart from its class, but for it, in its class, and for its class with it.

Communications.

LIFE UNION WITH CHRIST.

This is one of the distinguishing features of the Theology of our Catechism and of the teachings of our Seminaries as it is of the Sacred Scriptures. It is the Christological centre of our teachings, which gives reality to the Christian religion, and out of which flows comfort and enjoyment of all the benefits of the Atonement of Christ, viz: pardon of sin, justification by faith, peace with God, righteousness and sanctification. These being all secured in Christ, and by Him in the life He lived, and the death He died, are made over from Him to the believer through this life union by the Holy Ghost. It is the only possible source of real comfort to the true Christian. What would all the work of Christ amount to in the redemption and salvation of man, if the benefits of Christ's Atonement were not brought home and made real for man's personal life in his union with Christ? Men are not justified and made righteous by the mere declaration of God. The manner is not forensic, as when the President of the United States, or the Governor of a

State, sets free one guilty of crime. Such an act does not release the offending one from the guilt of his crime. Every such act of executive clemency is an insult to justice and the majesty of the law. Divine justice, and the majesty of the Divine law, were satisfied and sustained in Christ bearing man's sins, atoning for man's guilt, and triumphing over all consequences of sin in His resurrection from the dead. Only now can man enjoy those benefits by being brought into living union with Christ. Christianity, as a life, is an organism. Man must be born again. With that birth comes the relation of an heir and the promise of an inheritance.

What, now, has been the practical effect of this upon the Church? Has it been productive of good results? Is she the same "sleeping giant" now that she was twenty-five years ago? Who can believe it! Her energies are more manifest. The aggressive power of her life has been carried into the enemies' country—her institutions, her congregations and her charges have multiplied. This has grown out of the missionary spirit of pastors, reaching out to lengthen the cords and enlarge the boundaries of our beloved Zion. She has not done it to the extent we have all wished, but when we look at her, as she is now, she is not as she was twenty-five years ago. The spirit, whether in pastor or people, that wishes to hold on to six, eight, or more congregations, with a membership of a thousand or more, is, to say the least, a selfish, covetous and a hide-bound spirit. It prevents the healthy flow of life-union, and life-enjoyment between Christ and the members of His body.

Another effect of this fact is to make us sympathetic. Why was Christ touched with all the feeling of our infirmities? He had taken upon Him the flesh and blood of the Virgin, and became the true seed of David, like unto His brethren in all things, sin excepted. In consequence, He wept with the widow of Nain, with Mary and Martha at the grave of Lazarus, and over Jerusalem. The Christian, being bone of His bone, and flesh of His flesh, must be in practical sympathy with those in want and distress. If one member suffers, all the members suffer with it. "Bear ye one another's burdens, and so fulfill the law of Christ," is enjoined. To rejoice with those that rejoice, and weep with those that weep, is not a law of state, but the law of love!

The effect of this blessed life union with Christ is not as manifest as it should be. Too many in the Church do not seem to be in sympathy with the suffering interests of the Church. Whilst some of her pastors are living on fat salaries, made up by wealthy congregations, or small pittances from a large membership, her missionaries are suffering, her mission interests are kept back for the want of means wherewith to build houses unto the Lord, and her orphans' homes, colleges, seminaries, Beneficiary and Publication Boards, are not sustained, and must suffer and prolong a sickly existence. Brethren in the ministry, and lay members of the Church, let all these interests have your sympathies, not in word alone, but in deed and in truth. Let it be practical. This will be the manifestation of the life union you preach, and which all believe exists between Christ and His people. Don't let us believe and preach one thing and practice another.

ORDINATION AND INSTALLATION.

At a special meeting of Clarion Classis, convened in the Reformed church, Emlenton, on Jan. 7th, 1880, the Licentiate R. C. Bowling was received from the Westmoreland Classis and ordained to the gospel ministry. A call from the Emlenton mission to the young brother was found in order. He was then installed as pastor of the little flock. The sermon was preached by Rev. D. S. Dieffenbacher; and the installation services conducted by Revs. Shullenberger, Thompson, Dietz and Whitmore. The services were solemn and impressive. A large congregation was present, and a deep interest pervaded the assembly.

Rev. R. C. Bowling entered upon his work at Emlenton about two months ago, and has every reason to feel greatly encouraged, as his audiences are large, and the membership greatly revived and encouraged. A resident pastor has long been needed here, to enable them to grow like those of "other denominations around them. This congregation belonged to St. Petersburg charge for many years, and, located in a thriving town, with a half interest in a good brick church, required more service and pastoral work than could be given in that relation. By action of Classis, it was constituted a mission, with bright prospects for the future. The membership is small, but of good quality, and, as an evidence of their zeal and liberality, I will state, that during the late gift season, they presented Rev. Bowling with a splendid new suit of clothing, and other valuable gifts, including a half eagle, a kind of money that has not circulated much for years, amounting in all to about \$65.00. May this new relation just consummated long continue to exist, and be abundantly blessed by the great Head of the Church, in our humble prayer!

STATED CLERK.

WHO WILL DO LIKEWISE?

Not long since, "an earnest German, who loves the Creed and Cultus of His Church," and who resides about twenty miles from here, whilst on a visit to his pastor, Rev. H., handed him thirty dollars for Missions—\$15.00 for Foreign Missions, and \$15.00 for missions in the Portland, Oregon, Classis. The amounts were duly sent to the Treasurer of Foreign Missions, and to the Treasurer of Home Missions in Harrisburg.

Being personally unacquainted with this humble, earnest Christian man, we wish to state a few facts in regard to him and his contribution to the noble cause of missions, learned from his pastor.

1. He is not rich in this world's goods. He is not the owner of a fine, big farm, with its broad acres and costly mansion. So far as we know, he possesses no government bonds, railroad stock, or treasures of that kind. But, on the contrary, he is a plain, hard-working day-laborer, who has a big heart and a noble soul.

2. His pastor characterizes him as "an earnest German, who loves the Creed and Cultus of his Church." Born, baptized, catechized and confirmed not far from Heidelberg, the birth-place of our excellent symbol of faith, he loves his spiritual mother, with her noble Creed and Cultus.

The fact, that out of his limited means, earned by daily toil, he gave \$30.00, at one

time, for missions methinks, is proof that the term earnest, when applied to him, is not inappropriate. But the sad, sickening thought presented itself to our mind, that there are multitudes of members in the Reformed Church, who give no evidence of earnestness. Just pause a moment and reflect. Here is an individual who, at one time, gives more for the blessed cause of missions, than many a congregation, yea, many a pastoral charge, blessed with abundance of means, has given during the last year or two. And why? Not because he is rich, but because he loves the Creed and Cultus of his Church—because he is earnestly trying to serve his "faithful Saviour Jesus Christ, who, with His precious blood, has fully satisfied for all his sins, and redeemed him from all the power of the devil."

In conclusion, may the example of this earnest German, who loves the Creed and Cultus of his Church, stimulate many others to go and do likewise, so that the waste places of the Reformed Church may be speedily occupied and cultivated.

MERCERSBURG.

DEDICATION OF A CHURCH.

Rev. Henry Knepper furnishes us an interesting account of the dedication of a church on Sunday, the 4th of January last. It is located seven miles from Wellersburg in Somerset county, Pa., and is known as Comp's Trinity Church. The church was built for the joint use of the Lutheran and Reformed congregations at that place. It is forty-four feet by thirty, and has a steeple on it, the highest point of which is sixty-five feet from the ground. The building is a very neat one and is an ornament to the place. The walls are not surpassed by those of any other church in Somerset county, and the pulpit is considered a masterpiece of workmanship.

Services were held for the first time in the church on Saturday evening previous. Rev. Mr. Pfahler, the Lutheran pastor, preached from Luke xiii. 24, and was followed by Rev. Mr. Knepper, in a German discourse, based on Rev. xxi. 7, "Behold, I make all things new."

Although the roads were very bad, the house on Sunday was filled with hearers, and a goodly number of people had to remain outside during the services. Rev. Mr. Pfahler preached an appropriate discourse from Psalm cl. 1, "Praise God in His sanctuary," and he was again followed by the Rev. Mr. Knepper in a German discourse based on 2 Chronicles vii. 16. Services were also held in the evening.

This church has a history behind it worthy of being put on record. Samuel Comp, a member of the Lutheran Church, who had never been married, left by will \$1,000 towards the building of a new church, to be owned jointly by the Lutheran and Reformed congregations, as the old church had been, which was built about eighty years ago. Two Reformed ministers preached in the old church at different periods, but were indifferent about keeping up the Reformed interest there, and failed to effect an organization, and hence the Reformed interest had died out as long as forty years ago. This interest has been again revived, under the right conferred upon them to share in the church under the will of Mr. Comp. These persons were confirmed by the Rev. Mr. Knepper at Gladden's church. It is his purpose, by means of them, to organize a congregation there at his earliest convenience.

The church cost over \$2,000 in money and labor, and was dedicated without a cent of debt resting on it. It is proposed, also, to procure a bell and place it in the steeple. \$69 have already been raised towards this object, and it is intended to accomplish that end, without incurring any debt.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

In connection with a communion service held in Heidelberg Reformed church, in this city, Rev. James I. Good, pastor, twenty-four persons were added to the church, twelve by confirmation and twelve by certificate.

The congregation and Sunday School of Christ's church, Elizabethtown, Pa., Rev. J. H. Pannebecker, pastor, observed the Christmas season in a becoming manner. The church was clothed in holiday attire, and the Christmas tree was found in place. The services were of a strictly religious order. The annual gifts for the orphans were received, and the usual presents were distributed. The pastor, unexpectedly, was handed an envelope, enclosing a handsome sum of money. The audience present was large, and much interest generally was manifested. The condition of the congregation and Sunday School is quite encouraging.

The Sunday School of St. John's church, at Clearspring, Md., Rev. W. Goodrich, pastor, held its fourteenth anniversary on Christmas eve. The room was appropriately decorated for the occasion. The exercises consisted of the singing of Christmas carols by the children, the anniversary address, recitations by a number of the scholars, and the performing of the Christian's Christmas tree by twelve young ladies, each bearing a wreath with some Christian motto inscribed upon it. As each one advanced with the wreath, she recited some beautiful lines, explanatory of the meaning of the motto, after which it was placed on the tree. This was continued until the tree was literally covered with beautiful wreaths, each containing a motto, expressive of the blessings and graces, which flow to us from Christ. The school then surrounded the tree and sang the impressive Coronation hymn.

The infant school, numbering about fifty children, led by their teachers, performed their part in the exercises in a very creditable manner. They also had their Christmas tree laden down with gifts. Teachers and scholars remembered each other; and the pastor also was not forgotten, he having received a handsome study carpet from the teachers. The occasion was one of pleasure and profit to all who participated in it.

The Clearspring and St. Paul's congregations made a surprise visit to their pastor, the week previous to Christmas. It was a complete success. The pastor and wife had been invited out to dine, and during their absence full possession was taken of the parsonage, and everything put in proper trim, when they were invited to return. To their surprise, they found the house filled with their friends, who had brought bountifully with them every variety of gifts useful in a household, the total value of which is estimated at about

\$125. The table in the dining room was spread, and covered with provisions the company had brought with them. About one hundred partook of the hospitality thus provided, and added much to the joy and pleasure of the pastor's family. Such episodes in a pastor's life are pleasant both to him and his people.

At a communion held in the Marklesville congregation, on the Sunday before Christmas, Rev. J. Kretzing, pastor, eight persons were added to the church, six by confirmation, and two by renewed profession. Rev. W. F. Colliflower, a former pastor of the charge, was present, and assisted in the services both on Saturday and Sunday, with much acceptance to the people.

Christmas trees and rejoicings; decoration of the churches; Christmas services; distribution of gifts, and collections for the orphans; all received due attention in the congregation at Newport on Christmas eve, and at Bloomfield on Christmas evening.

The church at Littlestown, Pa., Rev. John Ault, pastor, again evinced a special interest in the Christmas season. From a report contained in the Hanover Herald, we learn, that services were held in the church at 5 o'clock on Christmas morning, and were largely attended. The Sunday School held its anniversary on Christmas eve. The church, as usual, was handsomely decorated, and everything was on hand to add interest to the occasion. The whole is spoken of in the most flattering terms, and pronounced a decided success. The condition of the charge itself is also represented as very encouraging, and both pastor and people are congratulated upon this state of things.

"COLLEGE DAYS."

The publication of College Days, which was suspended after the last Commencement of Franklin and Marshall College, will not be resumed. The patronage extended to it did not justify its continuance. This announcement and the repayment of a few subscriptions made in advance for the current year, were postponed in the prospect that it might be resumed in 1880. Such will not be the case. Subscribers who had paid for 1879-80 will have their money refunded. Those who are in arrears for 1878-79 will please pay up.

W. U. HENSEL, Publisher.

Lancaster, Pa., Jan. 8, 1880.

ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

12 copies,	\$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of ten cents in postage stamps.

GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail.

Married.

On the evening of the 24th of Dec., at the residence of the bride's parents, by the Rev. J. W. Pontius, Mr. Francis J. McDaniels of Wayne Township, Crawford Co., Pa., to Miss Lizzy E. Bean of Canal Township, Venango Co., Pa.

On the 25th of Dec., by the same, Mr. Samuel Lubold to Miss Susannah Dieter, both of Wayne Township, Crawford Co., Pa.

On the 24th of Dec., 1879, near Tusseyville, Pa., by Rev. S. M. Roder, Mr. William H. Ruble to Miss Jennie C. Love, both of Potter Township, Centre Co., Pa.

On the 21st of Dec., 1879, at Centre Hall, Pa., by the same, Mr. John H. Lee to Miss Adie L. Keller, both of Potter Township, Centre Co., Pa.

Obituaries.

Died.—Near Keedysville, Md., Jan. 9th, 1880, Jacob S. Cost, aged 79 years 3 months and 22 days.

This father in Israel was born and raised in the vicinity in which he died. The conversion whose name he bore, is large and influential in the community where he lived. He was the last save one, a sister, of the ancestral family. The infirmities of age rested heavily upon him during the last year or two of his life; but he calmly awaited the time, when the heavenly messenger would summon him home. As on former occasions, the Holy Communion was administered to him at his home, on his sick-bed, the Saturday previous to his death. Whilst able physically, he gladly availed himself of the privilege of receiving the most comfortable sacrament in the Church; but now when flesh and heart was about to fail, it would still be his strength and portion forever in his sick-room. It was the last act of his life—a fitting conclusion to such a long earthly career, during which he was joined to his faithful Saviour Jesus Christ. Whilst he thus stood in the communion of saints on earth, his life was of a quiet and unostentatious character. He was kind to his neighbors and friends, and at peace with his fellow men generally, as well as beloved by all. His wife entered into rest several years previous to his own death. He leaves a son and daughter to mourn his departure, the latter of whom is married to one of the younger elders of the church. His mantle now falls upon their shoulders. The funeral which was a very large one, took place at Keedysville, on Sunday afternoon, Jan. 12th, on which occasion a sermon was preached by the pastor of the charge Rev. A. C. Gary, from the text: "For none of us liveth to himself, and no man dieth to himself." Rom. 14: 17.

Died.—In Berlin, Pa., Dec. 31st, 1879, Nellie Colborn Miller, only child of Dr. J. K. and Jane Miller, aged 7 years, 1 month and 14 days.

A flower-bud in bloom in beauty and fragrance, until its vital powers are exhausted, and then die because all strength is gone; or it may droop and die in the heat of a mid-day sun; or the raging storm may break its stem and destroy its beauty. Thus it is with our life. It cometh forth like a flower and is cut down. Childhood is the morning flower of human life—beautiful, fragrant, lovely, delicate—yet often not allowed to bloom into manhood or womanhood, but to endure only a little while, ere the blighting hand of disease strikes it down, and death plucks it for the grave. So it was in this instance. Just when the bud was unfolding into a flower, sweet and lovely, it was taken away.

This plucking of morning flowers by the Divine hand, is intensely painful to the heart of parents. Even where other children are left behind, the loss of one is deeply felt; but when it is an only child, the one whose advent brought sunlight and gladness into the household, and whose departure leaves a void in the heart and paternal care, the loss falls with a devastating weight upon the family circle, leaving a blank, dreary and sad. Nellie was a most interesting child.

Cheerful, kind and affectionate, she already began to exhibit the graces of the Christian life. Endowed with a deeply religious nature, she loved to take part in everything pertaining to Christ's Kingdom. This was shown in her devotion to the Sunday-school and to the church.

She attended services in the morning of the day on which she became ill. Suddenly she was seized with Diphtheria in its most malignant form. With the utmost patience she endured her sufferings. Just as the old year was dying she passed away. She began a happy new year in the spirit world. Parents and friends mourn the loss. But they are comforted with the glowing thoughts suggested by the Gospel of Christ. They realize that their child, as a morning flower, has been transplanted into the richer soil of another world—the Paradise of God. There, within those pearly gates, free from the depressing influences of sin, the illumined eye of faith can behold her expanding in soul and mind, under the tuition of the angels of heaven.

B. DIED.—Near New Bloomfield, Pa., Jan. 10th, 1880, Elder Geo. Swartz, aged 54 years, 3 months and 29 days.

Bro. Swartz was very suddenly summoned from time to eternity. His last illness was only of about twelve hours duration. He was hale and robust on Friday, ate his accustomed meals as usual, attended to his ordinary duties with as much cheerfulness as ever; but after dusk was seized with a fearful pain in his arms, chest and the region of the heart, which no medical aid could alleviate or remove. After passing through a night of most excruciating sufferings, he fell peacefully asleep in Jesus as the dawn of day appeared.

He was an active member of the Reformed congregation at New Bloomfield. He leaves a wife and a large family of children, and quite a large circle of relatives and friends, who sincerely mourn his unexpected call to the spirit land; and yet they rejoice, that God's grace sustained him in the hour of his trial. One of his sons has already taken his place at the family altar, and continues to read the lessons from God's Word, which his father had marked out for the year. Another, who has left the paternal home, is a member of the Gansistery; and still others are regular communicant members of the Church. His mantle has fallen on his children, who, with their pious mother, will faithfully strive to carry forward the work of God in the household and the Church.

His funeral took place on the following Monday, when, on account of the pastor's relationship to the family, a very comforting sermon to a large congregation, was preached by Rev. W. H. Herbert, of Landisburg, who was also assisted by Rev. J. Edgar of the Presbyterian Church, and Rev. J. W. Weaver of the M. E. Church. The remains were taken to the church, in which all the beautiful adornments of the Christmas festival, except the trees which had been taken down, preached of joy and peace in Christ in life and death, and indeed very appropriately—and then consigned to rest in the Bloomfield Cemetery.

"It is not death to fling  
Aside this sinful dust.  
And rise, on strong, exulting wing,  
To live among the just."

Jesus Thou Prince of life!  
Thy chosen cannot die;  
Like Thee, they conquer in the strife,  
To reign with Thee on high."

PASTOR.

Acknowledgments.

RETHANY ORPHANS' HOME, WOMELSDORF, PA.

Per Rev W J Peters, from Zion's Ref cong, near Bellevue, O,	\$ 4 62
Mrs Matilda Chidsey, Easton, Pa, Thanksgiving offering from Mrs M Bu's 5.00;	
Miss Mary Butz, 5.00, for paying off the mortgage debt,	10 00
Rev J A Keller, Randolph, O,	7 08
do R Jansen, from the Immanuel's cong, Eden, O,	2 60
Miss Catharine S Boehringer, Phila,	1 00
Rev J T Kluge, from Zion's cong, Sheboygan, Wis, 1.00; from a friend, 1.00,	2 00
Mrs Beitemmiller, Phila,	5 00
Mr H Shriver, from St Mary's Ref S Sch, Silver Run, Md,	7 00
Mr D M B Shannon, Treas, from Trinity Ref Ch, Mercersburg, Pa,	5 40
Mr E J Santee, Treas, from Christ Ref Ch, Phila, 15.61; from S Sch, 7.60,	23 21
Rev P S Kohler, from St Paul's S Sch, Overton, Pa,	4 60
Rev J Dahman, from Emanuel's S Sch, W Ph, do H Meyers, Haskins, Wood Co, O,	25 00
Mr N Bixler, from the Germ. Ev. Protestant S Sch, Youngstown, O,	1 13
Rev J A Keller, from St Jacob's cong, Randolph, O,	3 75
Rev E H Dieffenbacher, from St John's S Sch, Wyoming, Del,	4 82
Rev J Bachman, from the 1st Ref cong, Cincinnati, O,	4 42
Rev W I Stewart, from the children of St. Thomas' church, Pa,	20 00
Mrs Matilda Chidsey, Easton, Pa, through Rev D B Albright, from the Infant Department of S Sch of Dr T C Porter's cong, for liquidating mortgage debt,	8 02
Rec'd per Rev S R Fisher, from Rev L G Kremer, contribution of S Sch, of 24 Ref Ch, Hagerstown, Md, at Christmas festival, Per do, Geo Doll, 319 Marshall St, Phila, towards payment of debt on property—	58 00
Per do, A B Bowen, contribution of three little friends at Everett, Pa	\$5 22
Per do, A B Bowen, contribution of three little friends at Everett, Pa	25 00
Per do, A B Bowen, contribution of three little friends at Everett, Pa	3 00

Wm. D. Gross, Treas.

ST. PAUL'S ORPHAN HOME, BUTLER, PA.

(Christmas Offering.)

Rec'd from Mary and Sarah H., Pittsburgh, Zion's cong, 3.12; Salem cong, 1.50; vicinity, of Bellevue, O, Rev W J Peters,	\$ 2 50
Rev D Willers, D D Fayette, N Y,	4 62
Ebenezer cong, Ebenezer, N Y, Rev J Roeck, Zion's Ev. Ref cong, Buffalo, N Y, Rev J B Knies,	2 50
Zion's Ch, Poland, O, Rev P Jorris,	15 20
Frederick Baldwin, St Joseph, Mo,	5 00
Everett cong, Everett, Pa, 3.23; Clear Ridge cong, Rev D H Lander, 1.77;	
St Luke's S Sch, Kittanning, Pa, Rev D S Dieffenbacher,	8 00
Mt Union S Sch, Kittanning, Pa, Rev D S Dieffenbacher,	11 25
S Sch, Martinsburg, W Va., Rev J S Hoffheins, W. Hoffheins, Christ. gift, do do	3 25
Willie and Bernie Myers, Christmas gift, do do	9 00
Ref S Sch, Middletn, Md, Rev T F Hoffheins, do do	1 00
do do Berlin, Pa, Rev S R Bridenbaugh, do do	5 00
do do Myerdsale, Rev L D Steckl, do do	5 70
do do Sunbury, Pa, by Geo. Hill, Esq, do do	10 00
do do Youngstown, O, by N Bieber, do do	3 75
do do South Bend, Pa, Rev A K Kline, do do	8 40
Children of the Paradise charge, Pa, Rev C U Hellmuth,	8 40
St Paul's S Sch, Pittsburg, Pa, by P W Seibert, do do	26 50
do do Refcong, Lant's Co, Io, a Rev C Cort, Ref cong, Columbus, Lanc'n, do do	6 83
Neriah Ref cong, Erie, M. nroe Co, Michigan, Rev R Keller,	3 39
Mt Zion Ref cong, Steuben Co, Ind, Rev H Bair,	5 00
Ref cong, Canton, O, Rev J M Grother,	6 33
Ladies' Aid Society, Akron, O, Rev E P Herbruck,	1 50
Pittsburgh, Pa, B. Wolff, Jr., Treas.	7 50

RECEIVED ON CLASSICAL APPORTIONMENT 1879.

June 20	from	Berlin	charge,	\$15 60
July 9	"	"	"	16 00
Sept 28	"	Somerset	"	8 06
Oct 5	"	"	"	2 75
Oct 9	"	Skoystown	"	22 00
Oct 5	"	Berlin	"	13 50
Nov 5	"	Somerset	"	25 00
Nov 18	"	Zion	"	31 00
Dec 6	"	Berlin	"	16 00
Dec 9	"	Paradise	"	23 80
Dec 22	"	Berlin	"	12 50
Dec 31	"	Millerburg	"	5 00
		Berlin Reformed Sun-		
		day School for Iowa Missions,		50 00

A. B. TRUXAL,

Treas. of Somerset Classis.



## Youth's Department.

## THE OPEN DOOR.

"Within a town of Holland once  
A widow dwelt, 'tis said,  
So poor, alas, her children asked  
One night in vain for bread.  
But this poor woman loved the Lord,  
And knew that He was good;  
So, with her little ones around,  
She prayed to Him for food.

"When prayer was done, her oldest child,  
A boy of eight years old,  
Said, softly, 'In the holy Book,  
Dear mother, we are told  
How God, with food by ravens brought,  
Supplied His prophet's need.'  
'Yes,' answered she, 'but that, my son,  
Was long ago, indeed.'

"But, mother, God may do again  
What He has done before,  
And so, to let the birds fly in,  
I will unclog the door.'  
Then little Dick, in simple faith,  
Threw open the door full wide,  
So that the radiance of the lamp  
Fell on the path outside.

"Ere long the burgomaster passed,  
And, noticing the light,  
Paused to inquire why the door  
Was open so at night.  
'My little Dick has done it, sir,'  
The widow, smiling, said,  
'That ravens might fly in to bring  
My hungry children bread.'

"Indeed,' the burgomaster cried,  
'Then here's a raven, lad;  
Come to my house, and you shall see  
Where bread may soon be had.'  
Along the street to his own house  
He quickly led the boy,  
And sent him back with food that filled  
His humble home with joy.

"The supper ended, little Dick  
Went to the open door,  
Looked up, said, 'Many thanks, good Lord,  
Then shut it fast once more.  
For though no bird had entered in,  
He knew that God on high  
Had hearkened to his mother's prayer,  
And sent this full supply.'  
—Children's Book of Poetry.

## LED INTO TEMPTATION.

"Oh, Willie, let's run down to the fence; there's Joe Maginniss and Teddy Coyle and a lot more playing ball on the lot. Let's go look at 'em!" exclaimed Charlie Allen to his brother as the two stood at the attic window looking down into a vacant lot just back of their house.

"We can't; mamma and papa have both told us we mustn't," answered Willie, bravely. His usual impulse was to do everything that Charlie did.

"They never said we mustn't peep through that hole in the fence. Now, did they?"

"No; but the boys might call us, you know, and—"

"Pshaw! couldn't we say 'No'? Come along!"

Charlie was two years the older, and being of a very self-confident, imperious disposition, usually took the lead in everything. Willie trotted down stairs after him as fast as his short legs would carry him, for it came so natural to follow his big brother. Big brothers do not always think that they are often responsible for a good deal of the trouble that the little fellows get into.

The game on the lot was very interesting, and Charlie and Willie watched it quietly for some time. The boys who congregated on this lot were a bad set—rough, dirty, always ready to utter words that should sully no boy's mouth or man's, either, for that matter; and Mr. Allen had strictly forbidden his children to have anything to do with them, or even to speak to them.

The boys, who were all a good deal older than even Charlie Allen, knew in what estimation Mr. Allen held them, and lost no opportunity to coax the children to join their rude plays, "just to spite Mr. Allen," as Teddy Coyle put it. Pretty soon Joe Maginniss spied the two clean, bright faces, at the broken place in the fence. He exclaimed, "Hi, Charlie, Willie! is that you? Come out here and stand on the big stone; you can't see worth a cent there."

"Come on, Willie!" exclaimed Charlie.

"No, no; we oughtn't."

"Pshaw! we ain't going to play with 'em."

"But we'll be among 'em, and papa won't like that. Besides, don't you know

'lead us not into temptation?' If we get out there we might forget."

"Oh, you're nothing but a baby!—You're afraid!" and with this taunt Charlie crawled through the fence.

Willie hesitated—he did not want to go; those boys were so big and (in his eyes) so manly, he could not see what harm it would be. Conscience whispered, "Lead us not into temptation;" and after one more glance at the stone, as if he was almost grown up too, Willie turned his back on them and went into the house, reaching the second story just in time to hear Aunt Minnie say, "Boys! boys! where are you? Get your hats as quick as you can, and I will take you over to grandma's."

"Here I am, auntie!" cried Willie. "Wait just one minute and I'll call Charlie; he's down by the fence."

"No, I can't wait; he has no business to be there; those horrid boys are the attraction of course. Make haste, or we will miss the train."

Off they went, and Willie had such a pleasant afternoon that he quite forgot the boys on the lot. It was late when they got home; all the family were at supper, and mamma said, "Here are the runaways! It is very kind of you, Minnie, to give the boys such a treat. But where's Charlie?"

Sure enough, where was he? Auntie had not taken him with her; no one about the house had seen him since he went away just about noon. While they were talking about him, while papa and cousin Charles were putting on their hats and gloves in the hall, preparatory to a search for him, one of their neighbors brought him in. But such a looking boy! No one would ever think he belonged to decent people. His neat little gray suit was torn, his shoes dusty, his stockings peeping over their tops, his collar and necktie gone, his hair so rough that a comb would have to work hard to get through the tangles, his hands grimy, and his face so tear-stained that no one would imagine it had been sweet and clean at breakfast-time.

"Oh, Charlie!" exclaimed mamma, "where have you been?"

"In the police-station," sobbed the poor child, as if his heart would break.

Of course the boys had coaxed him to join their play; then they induced him to go to a cake shop near by promising to treat him, for one step always leads to another. While in the cake shop one of the boys stole some money out of the drawer; he thought that no one would see him, as the woman's back was turned to him, but she turned just in time to detect him. She tried to seize him, but he got away from her and ran down the street, followed by his comrades and Charlie, who ran just because the others did. Their race was a short one; a couple of policemen came upon the scene, and led three of them—one of them being innocent little Charlie—to the police station.

It was Saturday afternoon, and a large crowd of boys (and, I am sorry to say, girls too) escorted the policemen and their prisoners; and, oh, how ashamed Charlie was—to be found in company with a thief!—to be arrested as a thief himself and perhaps locked up in a horrid cell all night and all Sunday! He wept so bitterly that the policemen began to think that he was not so bad after all, perhaps. They questioned him, and when he said Mr. Dearborn was his Sabbath-school teacher, one of them sent for him (his store was quite near) to come and see him. Mr. Dearborn soon persuaded him to let the little fellow go, saying, "Charlie has been in my class for years, and I can testify to his excellent character. I am sure he would neither lie nor steal, and it was only because he was in bad company that he fell into your hands."

Mr. Dearborn took him home at once—but all this had taken some time—and said as he left him, "My son, if sinners entice thee consent thou not. My son, walk thou not in the way with them; refrain thy foot from their path, for their feet run to evil."

Mr. Allen had no more anxieties about the bad boys on the lot; Charlie was careful never again to be willingly led into temptation.—S. S. Visitor.

## HOW A TOP CLIMBED A STRING.

The Japanese top-spinner walked to the side of the stage and untied a string, which, as soon as it was loosed, swung quickly to the middle of the stage, and then hung perpendicularly. After untying this string, the Japanese took a top from his assistant, and twirling it in his hand until it revolved quickly enough, he took hold of the end of the string, and, placing the stem of the top at right angles to it, left things to take care of themselves.

The top spun a short time at the end of the string, but soon it began to move slowly upward, still spinning at right angles with the string. It continued in this way to move steadily upward until at length it had traversed the entire distance, and was lost to view behind the "flies" over the stage.

When the applause that greeted this trick had subsided, the Japanese moved the doll-house to the center of the stage and placed it beside the table. He then set six tops, exactly alike in size and appearance, spinning upon the table, and taking a seventh in his hand, indicated to the spectators, by signs, that he would send it on a journey through the doll-house. He then sat down on the floor, and curling up his legs, Turk fashion, started the seventh top spinning. It ran along the floor until it reached a sort of inclined drawbridge leading to the entrance of the little house, and then went up slowly to, and through, the open door. The juggler waited a moment, as if expecting some signal from the now invisible top. His suspense was relieved an instant later by the tinkling of a silver bell, which indicated that the top had entered one of the tiny rooms. The Japanese held up one finger and waited, in a listening attitude, for a second signal. It came, as before, in the tinkle of a bell, upon hearing which the man held up two fingers. Finally, when ten rooms had been visited, and ten bells rung in this way, had been counted on the performer's fingers, he arose and pointed toward the house, and toward the table, upon which the six tops were yet spinning. After a few moments, during which we silently watched the door of the house, the top that had been ringing the bells came quickly out of the entrance, ran down the drawbridge and dropped motionless at the feet of the Japanese. That same moment the tops on the table stopped, and dropped over on their sides.—St. Nicholas.

## A WORD TO THE YOUNG.

If you perceive that anything in your ways makes your parents unhappy, you ought to have no peace until you have corrected it; and if you find yourself indifferent and insensible to their will and wishes, depend on it, yours is a carnal, disobedient, ungrateful heart. If you love them, keep their commandments, otherwise love is a mere word in the mouth, or a notion in the fancy, but not a ruling principle in the heart. They know much of the world, you very little. Trust them, therefore, when they differ with you, and refuse compliance with your desire. They watch over you for your good, and are entitled to great deference. You may easily shorten the lives of affectionate and conscientious parents by misconduct, bad temper and alienation from their injunctions. Let not this sin be laid to your charge.

## NEW WAYS OF CUTTING ORANGES AND APPLES.

To cut the orange, make two parallel cuts, through the skin only, leaving a band about an inch wide round the body of the orange. Remove the rest of the peel. Cut through the band once, just over one of the natural divisions, and gently force the whole open and out, leaving each section detached from the others, but still fast to the band of the peel.

The apple is cut by setting the blade of a narrow, sharp-pointed knife in the oblique position of the intended cut, and pushing it, point first, directly to the core. When all the cuts are so made, the apple will come apart in a very pretty manner. Care must be taken not to let

the knife slip through the apple into the hand.

Here is a good, though not a new way, to cut an apple so that it will look whole and unmarked while in the dish, but, when pared, will fall to pieces without being cut with a knife:

Take a fine needle and a thin strong thread; insert the needle at the stem of the apple in such a way that the point will come out again away from the stem and a short distance from the first insertion; pull the needle and thread through very carefully, so as not to break the skin or enlarge the holes, leaving a few inches of thread hanging at the stem. Then put the needle back into the second hole, thrust it in the same direction as before, bringing out the point still farther from the stem, and again pull the thread through. Go on in this way straight around the apple, and when the thread comes out at the stem, pull it by both ends very carefully, until it has cut entirely through, and comes out of the apple. If pared now, the fruit would fall in halves; but, by working the thread round under the skin as before, at right angles to the first cut, and again pulling the thread quite through at the stem, the apple will fall into quarters.

After a little practice, the cutting can be done so skillfully that only a very keen eye will be able to find out how it was accomplished.—St. Nicholas.

## LITTLES.

I'm only a little stray sunbeam,  
I can't do much, you know,  
To brighten the world as I pass along,  
But I'll do what I can as I go.  
Perhaps some little corner  
Would be darker without my light;  
If that be true, it's my duty to try  
And make that corner bright.

Such a wee, wee little birdie,  
And my voice is not very strong;  
No doubt in a crowd of singers  
You would scarcely hear my song;  
For it's only a feeble effort  
When I do my very best,  
But if I can't sing to the wide world  
I can sing to my own home nest.

Just a little drop of water,  
What good can one drop do?  
But the blade of grass it fell on  
Was refreshed and greener grew.  
Such a tiny wayside flower,  
Most hidden among the grass—  
Men go on hurriedly by me,  
Nor notice me as they pass.  
But then, if this spot is gladder  
For my growing here, I know  
It is just what God designed for me,  
And I'll continue to grow.

Just a little boy or girl  
Doing the best they can;—  
She grows up to thoughtful womanhood,  
And he to an earnest man.  
But all along life's journey  
Heart and hand find work to do,  
For the "fields are white to harvest  
And the laborers are few."

## CROSSING THE LINE.

A boy who went with his father on a voyage to South America was anxious to see the equatorial line, and said to an old sailor:

"Jack, will you show me the line when we cross it?"

"O yes, my boy."

After a few days the boy asked whether they had crossed the line. The old tar said:

"Yes, my lad."

"Why didn't you tell me and show it to me?"

The sailor replied:

"O, my lad, we always cross the line in the dark."

Moderate drinker, you always cross the line between moderate and immoderate in the dark. Mental and moral night settle down on you as you cross the line between moderate drinking and inebriety, blinding you to the awful facts of ruin and death only a little way on the road you are travelling.

## THE GOOD SHEPHERD.

"Among the hills of Scotland," said Dr. Guthrie, "I have met a good shepherd, far from the fold, driving home a lost sheep (one which had gone astray), a creature foot-sore for breath, amazed, alarmed, foot-sore; and when the rocks around rang loud to the baying of the dogs, I have seen them dashing fiercely at its sides, bounding it home. How differently Jesus brings home His lost!

He tenderly lifts them, lays them upon His shoulder, and over all stony and rough places He bears them, till the home is reached, and friends and neighbors are called in to rejoice over the lost one found."

## PRICE OF BOOKS.

Somebody has collected several very curious facts about the cost of books in early times, and in the light of them who shall say that books nowadays are not cheap? The King of Northumberland, in 690, gave for a history of the world 800 acres of land, and a Countess of Anjou, date not stated, once gave 200 sheep and a large parcel of furs for a volume of homilies, and 120 crowns for a single book of Livy! In 1710, a Latin Bible was valued at \$150, and this was a time when two arches of London Bridge were built for less than \$150. A laborer in those days had wages so small that the earnings of fifteen years had been necessary to buy the Bible, and the Bible being in Latin he could not have read it after all.

## HOLD ON.

Hold on to your hand when you are about to strike, pinch, scratch, steal, or do any disobedient or improper act.

Hold on to your foot when you are on the point of kicking, running away from duty, pursuing the path of sin, shame or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you.

Hold on to your heart when evil associates seek your company and invite you to join in their games with revelry.

Hold on to your good name at all times, for it is more valuable to you than gold, high places, or fashionable attire.

Hold on to your truth, it will serve you well, and do you good throughout eternity.

Hold on to your virtue; it is above all price to you in all times and places.

## Pleasantries.

A Broadway engraver recently made this mistake: "Mr. and Mrs. — respectfully request your presents at the marriage of their daughter."

They shake their carpets "automatically" out West, by hanging them up out of doors until they contract the fever and ague, and shake themselves.

A young man who held a loaded pistol to his head and threatened to blow his brains out unless the girl who had refused him would consent to have him, was coolly told by the young lady he would have to blow some in first. He didn't blow.—Cincinnati Saturday Night.

Felicia was gliding down Tremont street yesterday afternoon, with a derby hat on and carrying her hands in the pockets of her long ulster, when a small boy run up and said, "Say, Miss, if yer had a cigar now, you'd be all right, wouldn't yer?"—Boston Paper.

The exasperated New Haven Register says:—"An odorous perfume wafts across Connecticut every time there is a clambake in Rhode Island and an east wind blowing. If that little finger of a State can't keep its savory smells at home, a delegation will be sent down to roof it in or else eat up the clams."

An old darkey was endeavoring to explain his unfortunate condition. "You see," remarked Sambo, "it was in this way, as far as I can remember:—Fast my fader died, den my mudder married agin; and den my mudder died, and my father married agin; and somehow I doesn't seem to hab no parents at all, nor no home, nor nuffin."

They were courting—"What makes the stars so dim to night?" she said softly. "Your eyes are so much brighter," he whispered, pressing her little hand. They are married now. "I wonder how many telegraph poles it would take to reach from here to the stars," she said, musingly. "Oae, if it was long enough," he growled, "why don't you talk common sense?"—Rockland Courier.



## Religious Intelligence.

## Home.

A friend of the Princeton Theological Seminary has sent to each student in the seminary a copy of "Cruden's Concordance."

In Texas the Presbyterian women are preaching, as the new book of discipline provides, that nothing shall be called an offense or admitted as an accusation which cannot be proved to be such from Scripture, as interpreted in the standards of the Church.

The Methodist Church of Canada has forty-four missions among the Indians of the Northwest Territory, thirty missionaries, ten native assistants, and 3,115 members. Between Puget Sound and Alaska, there are six Methodist missionaries and a number of teachers among the Indians.

The sale of pews for 1880 occurred in Plymouth church, Brooklyn, Rev. H. W. Beecher's, last week. The total sum realized from premiums was \$27,437. The rentals are fixed at \$12,852, making the estimated income from pews for the year \$40,289.

Rev. H. Losch, whose ecclesiastical wanderings no one has cared to follow, was re-ordained by the Baptists on the 12th inst. The question of his re-ordination caused a little ripple on Presbyterian waters, but the storm did not amount to much, and the brethren of his "last place" concluded to let him go in peace.

Dr. Magoon of the Baptist Church, who recently offered his pulpit to Rev. Chauncey Giles, and was condemned for it by his brethren, lately appeared at one of their conferences in "self-defence." He told them their unofficial meeting had no authority, recited the history of the gilt cross on his church, and of the images in front of it, knelt down and repeated the Lord's prayer, and then left.

The *Churchman's* remarks of the late Bishop of Maryland, who loved simplicity in worship and yet saw many things grow up in his diocese contrary to his wishes, that while he was a man who alike by his tolerant spirit, his office and his unparalleled knowledge of Catholicity was entitled to be the leader of dogmatic and ritual progress in the Church, was yet reduced to the painful position of a wheel-horse in the rear of a dancing team.

The Episcopal Church Almanac for 1880 contains the following statistics:—Dioceses, 48; missionary districts, 13; Bishops, 61; priests and deacons, 3,314; ordinations—deacons, 98; priests, 82; candidates for orders, 303; churches consecrated, 37; baptisms, 40,296; confirmations, 24,652; communicants, 322,713; marriages, 9,473; burials, 19,902; Sunday-school teachers, 27,547; scholars, 253,137; contributions, \$6,068,272; number of clergy deceased, 52.

Christ Church, Boston, is now over one hundred and fifty years old. Erected in 1723, it can claim a greater age than any other church in that city. From its belfry were swung the lanterns that flashed their signal to Paul Revere on the night of his famous ride to Lexington, warning of the anticipated English raid. The furniture of the chancel is plain and antique, while the prayer-books and Bible are also honorable with age, and were bestowed in 1733 by King George II. Rev. Henry Burroughs, D. D., is the present rector.

The *Methodist Year Book* for 1880 gives the following statistics of the M. E. Church:—Annual conferences, 96; itinerant preachers, 11,453; local preachers, 12,492; total number of preachers, 23,855; lay members, 1,696,837; church edifices, 16,721; parsonages, 5,599; value of church edifices, \$66,639,990; value of parsonages, \$8,603,293; total, \$75,243,283. Sunday-schools, 19,925; Sunday-school teachers and officers, 214,698; Sunday-school scholars, 1,543,386; infant baptisms during the year, 55,076; adult baptisms during the year, 64,531; presiding elders, 444; pastoral charges left to be supplied, 1,337; local preachers stationed as pastors, 1,318.

The Rev. Dr. Thomas A. Starkey, the Bishop-elect of the Diocese of Northern New Jersey, was consecrated in Newark in Grace Church in the presence of a large assemblage of clergymen and laity. The chancel of the church was adorned with flowers. Upon the altar were lighted tapers and a magnificent altar cloth of white satin heavily embroidered with gold. The cloth is the gift of the Rev. Mr. Vanderpool, and was made by the Sisters of East Grinstead, England. It was only received through the Custom House on Wednesday evening in time to be used in the service the next day. The services attendant upon the consecration were very elaborate and impressive.

## Abroad.

The Catholic population of Canada, 1,846,800, is provided for by 23 bishops, 1,599 priests and 1,617 churches. There are also 18 seminaries, 40 colleges, 85 academies, 247 convents, 92 religious communities, 43 asylums, 34 hospitals and 3,544 elementary schools.

The Fiji Islands, which are now a district of the Australian Wesleyan Methodist Church, have 841 chapels and 291 other preaching places; 10 missionaries; 48 native missionaries; and 23,274 members, exclusive of 39 European members. There are besides 5,431 probationary members.

A correspondence is going on in the Scotch papers as to whether it is proper for the prelates of the Scotch Episcopal Church to describe themselves as "Lord Bishops." It is now the custom for colonial prelates

to adopt this style, but no bishop who is not a peer of Parliament has any right whatever to the title of "My Lord."

PERSECUTION OF PROTESTANTS.—There are fresh reports of intolerance in Bohemia. An American physician learns that the persecution of Protestants is even worse in Prague than in Vienna. In one of the rooms of the American Consul at Prague an English service has been started, and was finally given in German to benefit some Austrians who attended; but when the police heard of it they ordered the place to be closed. At Vienna a service in German has been begun in the Scotch Presbyterian Chapel, but admission can only be obtained by means of tickets with the names of the bearers written on them.

The Moravian, in speaking of the Bohemian missionary efforts of its church, says, "we hear, through the Bohemian Committee in Germany, of renewed efforts to secure the recognition of our Church by the Austrian Government. It is now said, that, if the Church will deposit in Austria a fund the income of which will be large enough to maintain at least one missionary enterprise, the way will at once be opened for recognition. The Bohemian Committee is following up this intelligence. Friends in Prague assert, however, that this is a mere excuse on the part of the Government, and that, even if the condition which it involves be fulfilled, some new pretext will be found for delaying a formal acknowledgment of our Church."

MEMORIAL OFFERINGS TO PIUS IX.—The tomb of Pius IX., at Rome, in the Church of San Lorenzo beyond the Walls, is said to be almost covered with inscriptions in various languages, besides wreaths, flowers, and other memorial offerings. They were written by persons from many walks of life, by priests, as well as by laymen; by Pontifical soldiers, and soldiers in the Italian army; by widows, orphans, and representatives of monasteries, colleges, schools and societies. A peculiarity of many of the inscriptions is that the former Pontiff is not prayed for but invoked, this being an outcome of a belief prevalent among Italian Catholics that Pius IX. has entered into heaven, and is now in the position of an intercessor.

It is reported that Leo XIII. intends, at the end of the present year, to address to all bishops in the Catholic Church an Encyclical dealing wholly with the question of Peter's Pence, which now forms the only sure income of the Pope. Each bishop will be urged to give special attention to the systematic collection of the Papal of ferty, and to see that it is organized properly in his diocese. For the first ten months of 1879 the largest contribution came from France, being \$200,000. Next in order came America, with \$180,000, and then England, with \$150,000. The fourth place was filled by Austro-Hungary, with \$140,000; the fifth by Italy, with \$123,000. Germany gave only \$30,000; and Belgium outdid her with \$60,000.

From official statistics and estimates, recently prepared, concerning public worship in Paris, the value of certain well-known churches appears to be as follows:—St. Eustache, 28,397,384f., of which 398,701f. is for works of art and decoration; St. Roch, 16,850,508f.; St. Germain l'Auxerrois, 12,029,500f.; Madeleine, 11,477,500f.; St. Sulpice, 9,200,000f.; Notre Dame de Lorette and St. Vincent de Paul, each 3,000,000f.; and twenty-two others at 1,000,000f. and over. The value of religious buildings for Protestant worship is given at 9,537,888f., of which 3,925,621f. is estimated for the Temple of the Oratoire, in the Rue St. Honore, and for the two synagogues in the Rue de la Victoire and Rue des Tournelles, 4,422,570f. The paintings, sculpture, frescoes, etc., contained in the churches under the supervision of the City of Paris are valued at 6,116,339f., of which 3,301,094f. is apportioned to paintings, 1,776,040f. to sculpture, and 949,205f. to stained glass.

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Lve. Harrisburg....	8:00	7:15	4:15	9:10
Arr. Carlisle.....	9:00	8:25	6:15	10:10
" Chambersburg.....	10:30	9:50	6:45	11:00
" Hagerstown.....	11:30	10:50	7:45	12:00
" Martinsburg.....	12:50	12:10	9:00	

DOWN TRAINS.	A. M.	A. M.	P. M.	P. M.
Lve. Martinsburg.....	7:00	8:00	3:00	10:00
" Hagerstown.....	8:25	9:25	3:25	11:00
" Chambersburg.....	9:50	10:50	4:50	12:00
" Carlisle.....	11:00	12:00	5:00	1:00
Arr. Harrisburg.....	12:50	1:50	6:00	2:00

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## General News.

## DOMESTIC.

Associated Press despatches from Washington charge the late Ute outbreak upon the Indian Bureau.

A train on the North Penn'a Railroad jumped the track at North Wales, on the 16th inst. The engine was wrecked, the engineer killed, and the fireman injured. No passengers were hurt.

A disastrous gale passed over Portland, Oregon, on the 9th inst. \$75,000 worth of property was destroyed. The steeple of the First Presbyterian church was blown down, and the roof of the Court House, and a portion of the New Market Theatre blown away.

It comes to light that large, unwarranted expenditures have been made for U. S. post routes, under what is called the "Star Service." These expenditures are found to be unnecessary, and are alleged to have been ordered to favor contractors. The whole subject is undergoing investigation.

The Irish, as usual, are proving their own worst enemies. There was an angry disagreement at a meeting in this city as to the persons who are to control the funds. Charges have been made that some of the contributions have been misappropriated, and the general effect of all this will be to make people slow about giving.

The report of the Park Commissioners in regard to their action, requiring the removal of the Permanent Exhibition building, has been given to the public, and shows that the abuses have been so great as to warrant their action. Sunday exhibitions, and the sale of liquors are among the things justly complained of. The Permanent Exhibition Company will be required to abate all nuisances, and keep the property in better condition if the structure is allowed to stand.

Congress has been doing nothing of late of national importance, except that the Senate committee has reported adversely upon Mr. Bayard's bill to withdraw the compulsory legal tender feature of the United States Treasury notes. This is looked upon as a refusal to put the finances upon a gold basis.

Mr. Weaver, Greenbacker from Iowa, has introduced a bill for the relief of widows and orphans of union soldiers, which proposes the issue of \$500,000,000 of paper money to be equivalent in value to coin. With this the differences between the depreciated currency of former days and gold is to be paid.

On Friday last, the Fusion Legislature of Maine elected Joseph S. Smith, Greenbacker, to be Governor. Before voting for Governor in the House, William Murray, Fusionist, of Vassalboro, was seated in place of Rev. Dr. Butler, a Republican. Smith was inaugurated in the afternoon, and delivered a message. Another joint convention was formed and State officers and a Council were chosen. The Supreme Court has agreed upon a decision in favor of the Republicans, and the Fusion leaders have determined to disregard it. Their Governor has issued an order revoking the appointment of Chamberlain as Commander of the Militia, and directing the militia "to report to the Commander-in-chief." Whether things will stay fixed, remains to be seen.

N. B.—It appears from later advices, that Daniel F. Davis, Republican, has been declared Governor. The scene of the election was an exciting one.

## FOREIGN.

Experienced divers are examining the Firth of Tay, where the dreadful railroad disaster occurred. One of these men it is said, a few years ago went to the bottom and secured a valuable ring which had been dropped into the water. Thus far their investigations reveal only the position of the fallen girders of the bridge and the position of the cars, the tops and sides of which have been washed away. Not a single body has yet been found, and the supposition is that they have all been swept down the stream. The friends of the lost passengers are waiting anxiously near the scene, to identify the remains as they may be found. It is estimated that when the gale that struck the bridge was at its height, the velocity of the wind was ninety two miles an hour.

There was some excitement caused in Wall St., New York, last week by the announcement that a war between Russia and Germany is inevitable with the coming spring. The dispatches announcing this came from Berlin, but whether the disquieting news was not manufactured there at the instigation of speculators is yet a question. As an indication of the feeling between the two nationalities mentioned, a difficulty between Prussian and Russian officers at Kalische, Poland, is cited. A despatch to the *London Times* says: "The Russians became so excited that they actually drew swords on their guests, and bloodshed was only prevented by the intervention of the Russian Colonel, who conducted the Prussians to his own quarters, and ordered an escort of thirty hussars to conduct them to the frontier, as he feared that the Russian officers would lay in ambush for them. Profuse apologies will doubtless be made at St. Petersburg, but the affair illustrates the feeling prevalent in Russian military circles. The semi-official newspaper, the *Post*, says: 'What has occurred shows the sentiments of the Russian army regarding Germany, and which, in view of the army's influence on Russian policy, will, sooner or later, according to opportunity, be translated into actions.'

## Farm and Garden.

To cure scab in sheep, rub it with plain petroleum with a sponge three times a week. Dogs can be cured of mange in the same way.

In cultivating sweet potatoes do not let the vines rot at the joints, as numerous small potatoes will form there at the expense of large ones.

Land laid down with clover is better than money in bank, drawing more interest than any bank can pay, and compounding the interest often.

The manure of cows and pigs resist decomposition for a longer time than that of the sheep and horse, both the latter being dryer than the former, and decomposing more readily in the soil.

As a general thing it is cheaper and more convenient to get seeds of the regular seedsmen than to save them. But if any are saved

let them always be of the earliest, fairest and best specimens.

No fowl over two years old should be kept in a poultry-yard except from some special reason. At the end of the second season ordinary hens and cocks should be fattened for market.

It is stated that Indian corn charred into charcoal will make a valuable condiment for poultry. It will put the hens in good health, and cause a general toning up of the system that will be seen in more and better eggs.

Gardening is regularly and practically taught in more than 20,000 primary schools in France. Every school-house has its garden, and teachers must be not only good gardeners, but qualified to teach horticulture or they cannot pass examination.

One of the plainest indications of unsuccessful farming is to see manure going to waste or unemployed. When this is seen there is no need looking beyond the stables and yards to find out the condition of the farm or to judge of the success of its owner.

Mr. Rudolph Oberly, residing on the Easton road beyond Farmersville, Northampton county, is the owner of a mixed Alderney calf that is a wonder in its way. It is but six months old, yields a quart of milk per day, from the cream of which the most delicious butter is churned.

One contemplating planting an orchard should first determine to do well by the trees, by giving them the first and sole right to the ground. An orchard poorly kept is a bad investment. Next, use great care in selecting the varieties of fruit. Do not make too long a list.

Manure is the foundation of good gardening; it is the food out of which plants as factories, and the sunshine as the force, make the good things for the table. During the winter, all the manure, and of the best quality that is possible, should be made and saved.

For a kicking horse fill an old sack with hay and suspend it from the loft by means of a rope, in such a manner that the horse will be able to kick it every time it swings against him. Let him kick until he stops of his own accord, and you will have no more trouble with him that way.

An old stock-breeder says: "In my opinion the best cow ever bred for milk, cream and butter is a high grade Jersey, a mixture of Jersey and Ayrshire bloods, say seven-eighths Jersey and one-eighth Ayrshire. Such a grade will produce more milk, cream and butter of equal quality than any other thoroughbred Jersey."

Probably the very best way to protect wheat in the bins from weevil is to thoroughly fumigate the bins with burning sulphur. This should be done before the grain is put into the bins, and repeated in the course of a month or so after the grain is stored. Some persons use lime and salt, but there is nothing better than sulphur.

Have regular watering periods, twice a day. Fill the troughs from the pumps or cisterns, and drive the cattle to them and see that they drink. When all are supplied, empty the troughs, and either cover them or turn them over. Have no flowing water in the yards to waste and freeze, or become ice-cold for drinking. A cold drink will reduce the milk from the cows ten per cent. or more.

SOOTY CHIMNEYS CURED.—The accumulation of soot in chimneys is a great nuisance, and may be remedied by mixing considerable salt with the mortar with which the bricks composing the chimney are laid. The salt acts by absorbing moisture whenever it is damp and rainy, and the soot, becoming wet and heavy, falls into the fire below. This is an English idea, and is said to give very satisfactory results.

MINIATURE HOT-BED.—A flower-pot eight inches in diameter was filled one-third full of coarse gravel or pebbles, finishing with finer gravel or coarse sand. Then it was filled to the brim with a mixture of leaf-mold (decayed leaves), old manure, and sand, in about equal proportions, all pressed through a fine sieve. This was made moderately firm, and the seeds were pressed down an eighth of an inch and covered. The pot was then placed in a pan of hot (not quite boiling) water, and there left until the surface soil was wet, and then placed upon a stone mantle over the kitchen range. The pot was then nearly covered with a pane of glass, a half-inch space being left for ventilation. Simple as this contrivance, it furnishes every advantage of a hot-bed of the careful construction, the stone slab, which is always hot, supplying the bottom heat, which in a hot-bed is supplied by the fermenting manure. We advise our friends to try this "epitome" hot-bed. Grass or common seeds of any kind may be used at first to experiment with.—*Rural New Yorker*.

## LETTER LIST.

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" Red.....1.40@1.43  
Rye.....88@95  
Corn, Yellow.....57@59  
" White.....55@56  
Oats.....48@49 1/2  
Barley two rowed.....70@80  
Barley malt two rowed.....98@100  
GROCERIES, Sugar, Cuba.....71@8  
" Refined old loaf.....104@107  
" Crushed.....104@107  
" Powdered.....92@103  
" Granulated.....98@100  
" A.....94@92  
Coffee, Rio.....162@170  
" Maracaibo.....14@20  
" Laguayra.....14@17  
" Java.....12@15  
" Gold.....14@15  
PROVISIONS, Mess Pork.....14.60@12.60  
Dried Beef.....12@13  
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Lard.....71@82  
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Butter, Roll Common.....19@21  
Prints, extra.....32@35  
" Common.....26@29  
" Grease.....6@10  
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